AN A

HISTORICAL AND PO L EXPLANATION

THE BOOK
OF
REVELATION.

OR,

AN ANALYTICAL

INTERPRETATION OF THE ALLEGORICAL PHENOMENA

OF THE

Apocalypse of St. John.

FOUNDED IN

FACTS, AND THE COURSE OF SOCIETY AND EMPIRE,

From the Commencement of History to the Present Time.

BY THE REVEREND JAMES BROWN, D.D.

Of Barnwell, Northamptonshire.

Sanctos ausus recludere fontes.—VIRGIL.
Nullius addictus jurare in verba Magistri.—HORACE.

TO WHICH IS ADDED IN

AN APPENDIX,

DESTRUCTION AND MISERY THE CONSTANT EFFECT AND CONSEQUENCE OF AGGRESSIVE WARS, BOTH TO THE CONQUERED AND TO THE CONQUEROR, BEING A BRIEF HISTORICAL SKETCH OF THE CONSEQUENCES AND FINAL EVENTS OF THE MOST IMPORTANT ATTEMPTS AT CONQUEST, FROM THE EARLIEST ACCOUNTS OF HISTORY TO THE PRESENT TIME.

WITH A FEW OTHER PAPERS,

CONTAINING STRICTURES ON SOME PARTICULAR POINTS MORE REMOTELY CONNECTED WITH THE GENERAL SUBJECT.

LONDON:

PRINTED FOR GEORGE COWIE AND CO. (SUCCESSORS TO VERNOR, HOOD, AND SHARP,) AND SOLD BY PETER HILL, EDINBURGH, AND ALL BOOKSELLERS IN THE UNITED KINGDOM.

J. Drakard, Printer, News-Office, Stamford.

TABLE OF CONTENTS;

OR,

A BRIEF ANALYSIS OF THE WHOLE WORK.

The Writer is aware that the following Table of Contents is both ill-digested, and too diffuse; but it is such as his present leisure and health will permit him to accomplish. Something of the kind seemed absolutely necessary, to counteract the natural repulsion of the Subject and Title, and to induce a Reader at least to venture upon the Perusal of the Work; and to believe that a Signification entirely Rational, and highly interesting to Human Affairs, may be found even in this, so often unsuccessfully attempted, Book of Revelation. And this the Writer is confident, the following Work,—however imperfectly executed,—will enable every unprejudiced Reader to discover.

It is no wonder that so many should have overlooked, or mistaken, the Great Scope and Meaning of this Book, since its main object and design is, under the Figure of the Two Great Portentous Beasts, to delineate the Character, and denounce the Doom and Destination, of that Despotism, Regal and Pontifical, that Tyranny, Monarchical and Hie-

rarchical, which has so long perverted almost the whole course of Nature and Providence in Human Affairs; and which Literary Characters are too apt to adulate and flatter; and perhaps not without reason, too much afraid to censure and offend. Under such prepossessions, the true Meaning of the Subject in its full extent could scarcely occur; nor, if it did, could it easily be admitted. And every Interpretation partial, forced, or foreign to the true Meaning, must of necessity prove inconsistent, inapplicable, unintelligible; as they have done.

In some part of the following Table a double reference will be observed, separated thus | . The first number refers to the Preliminary Sketch, the second to the Body of the Work.

Introduction.

Preliminary Sketch,—Being a Summary of the Leading Ideas, or Principal Objects in the following Interpretation. *Pages* 1, 2.

This Book of Revelation an Emblematical, or Allegorical, Representation of the whole Course of God's Providence in the Present World—Especially of the Perverted State of Sovereignty and Rule, and the Corruption and Depravation of the Governments of it. P. 2, 3.

The Book in general consists of Two Great *Concurrent* Schemes of Allegorical Prophecy—*The Opening of the Seals*, and The Two *Important and Portentous Beasts*—and of a Third *Subsequent* scheme, *The Milennium*, the Reign of Christ, or the Kingdom of Heaven—the Object of them all.—With Episodes and Digressions. Such as The *Two Witnesses*—The Woman Sitting on the Scarlet Coloured Beast.—The Fall of Babylon, &c. &c. P. 4.

The *Seals* will be found to refer more particularly to the Natural Providence of God—The Beasts to the Civil History and Perverted Artificial Policy of Men. P. 4.

The present Attempt, strictly speaking, begins only with the 5th Chapter,—Containing, the Inauguration of the Eternal Son to his important Delegated Mediatorial Office and Character, by taking the Book out of the Hand of him that sat upon the Throne—with the Universal Acclaim of *All Nature*, of *Every Created Being*, on the Occasion. P. 4.

The Book Sealed represents the Divine Counsels and Destinations, as they lay hid in the Infinite Mind from Eternity. P. 5.

The Opening of the Several Seals presents a First View, or Prospectus, of some of the most important Operations and Events in the Course of Nature and Providence. P. 5. | P. 16.

The Opening of the First Seal—Under the Figure of a White Horse and his Rider, going forth Conquering and to Conquer—represents the Redeemer, the Eternal Agent of Omnipotence, entering upon his Important Office, the Universal Sovereignty of Nature.—Comprehending the *Creation—Preservation—Restoration*—and *Government*, of Worlds, throughout the Boundless Regions of Space. P. 5. | P. 21—25.

The Opening of the Second Seal—Under the figure of a Red Horse and his Rider, who had Power given him to take Peace from the Earth—represents the Introduction of War and Bloodshed in the World; and may be considered as the Presiding Genius of War and Slaughter. P. 5. | P. 25—29.

The Opening of the Third Seal—Under the figure of a Black Horse, whose Rider had a Pair of Balances in his Hand, &c.—represents the Introduction of Trade, Commerce, and Agriculture; of which the principal subjects in the simple and early ages of the World—Corn, Wine, and Oil, are specified. This Figure may may be considered as the Presiding Genius of Agriculture and Commerce. P. 5, 6. | P. 29—32.

The Opening of the Fourth Seal—Under the figure of a Pale Horse and his Rider and Follower—represents Death and Hell. The Names and Emblems here are direct to the Subject, and need no illustration.— P. 6. | P. 32—37.

The Subject of these four Seals presents an Outline of the whole destiny of this Sublunary World.

In the Fifth Seal the Scene may be said to be transferred from the Visible to the Invisible World. P. 37.

The Opening of The Fifth Seal—Supplies the principal notice the Scripture affords concerning the State of Departed Spirits. Intimating that they are not in a State of Insensibility;—and that their Glory and Happiness may have occasional Accession and Increase, signified by White Robes being given to every one of them.— P. 7. | P. 38—40.

The Opening of the Sixth Seal—evidently refers to the Final Catastrophe of this World, and the awful Pheno-

mena with which it shall be attended..P. 7. | P. 40. 45.

The Opening of the Seventh Seal—The Events of all the Seals in many instances *Concurrent*—those of this Seal probably Concurrent with the Whole, from the beginning to the end of this Mystical Drama; but very difficult to be particularly explained. P. 8. | P. 45.

Digression.—The pernicious Effects of Artificial Theology, and Mystical Doctrines and Terms unwarrantably obtruded upon the Gospel of Christ. Instanced,—in the Particularity affected on the Subject of the Trinity.—The Doctrine that rejects the Divinity of the Eternal Son equally to be reprobated. P. 47—50.

The Incomprehensible Nature of the Divine Mediation no reason why it may not be the effectual means of our Salvation P. 50, 51.

The Seven Trumpets and their Consequences.—The Subject exceeding abstruse; and touched with much hesitation. P. 52—57.

Digression.—Nothing in Nature so Unnatural,—so Incredible,—as the Wars of the Human Race—as the Misery and Destruction that the Species of Men has exercised upon itself—and the readiness with which thousands sell themselves for a mere pittance, to be in the hands of Kings, the Instruments of this execrable Work.—Suggested—that this may be really the permissive Operation of Malignant Demons. P. 57—61.—Appx. No. 1.

The Little Book—in St. John's Mouth Sweet as Honey, &c.—Digression—The Congeniality of Prophetical and Poetical Inspiration—or rather, The Identity of Inspiration with what is commonly called *Genius.*—The Danger of Britain's Fate.—The only Remedy suggested.—The profligate tendency of the Royal Marriage Act,—The Principle of all Royal Marriages mere *Prostitution.* P. 62—68.

Episode of the Two Witnesses.—The *Two Witnesses* represent, or Personify, *Reason and Revelation,*—or, the Two Administrations of Natural and Revealed Religion—these, taken in their full extent, the sole Witnesses for God in the World. P. 8.—P. 68—97.

Included in the above Head.—The Important Mystical Period of 1260 Days assigned to the Prophecy of the Witnesses—So often referred to in this Book under various Terms; but all expressing *Three Years and a Half*—and must be understood Mystically to imply the whole time of this Sublunary Administration of Providence. P. 9. | P. 70.

Included under the same Head.—A Dissertation on the Perversion of Religious Establishments.—With Statesmen and Public Functionaries in general, Religion merely a Matter of Policy, without either Sentiment or Principle.--This Political Religion has nothing to do with the *Witnesses for God*—Exemplified in the Case of France, Professing successively, in the space of a few Months—Popery—Atheism and Death an Eternal Sleep—Deism—and again Popery with all its Ridiculous Pageantry. All upon Political Principles; and all without the least opposition or objection from the Public. P. 77—80.

A general Estimate of the Religion of the several different Classes of the People in this Country. P. 81—85.

The Great City in which the Dead Bodies of the Witnesses shall lie—Represents the General Mass of Perverted and Corrupted Political and Religious Establishments —This the Supreme Source of Crimes and Misery—here Violence, Injustice, and Oppression are established under the Forms and Sanction of Law.—This Interpretation vindicated and fully illustrated. P. 86--97.

The Sounding of the Seventh Trumpet—The Great Jubilant Catastrophe of this Mortal Scene, and "The Kingdoms of this World become the Kingdoms of our Lord and of his Christ." P. 97—99.

The Second Great Scheme of Prophecy. Chap. 12.

This Second Scheme of Prophecy Concurrent, and in many instances Coincident with the First.

The particular coincidence of the Seven Trumpets and the Seven Vials. P. 99—101.

Of these Two Schemes of Prophecies,—The First seems more particularly to refer to the Natural Providence of God, the Second to the Artificial Policy of Men. P. 101.

The Woman here understood to represent the *Church* must be taken in a greater latitude than is commonly ascribed to that Term.—The Woman appearing first in Heaven —there as a Great Wonder.—The Redeemer, the Destined Sovereign of Nature, brought forth by the Woman, &c. &c. indicate The Woman here to Represent, or Personify, the whole Eternal Scheme of the Divine Destinations with respect to Finite Being. P. 10. | P. 101—108.

The next, and most conspicuous Object through the Remainder of this Book, is the Great Portentous Beast, the indisputable Representative—not of the Roman,

or any particular Empire or Dynasty—but of Perverted Regal and Imperial Power in general; of Despotism and Tyrannical Rule in the Abstract.

The Seven Heads and ten Horns represent the several Successive, and Branching Empires and Kingdoms,—The Names of Blasphemy on these Heads imply the Presumptuous, and often Impious, Titles, of *Sacred Majesty, High Mightiness*, &c. &c. assumed by Sovereigns. P. 10, 11. | P. 108.

The Second Beast, the Parasite of the First, the no less Portentous Representative of Hierarchical Despotism and Tyranny, not of the Church of Rome only, but of all Perverted Ecclesiastical Domination and Power. P. 11. | P. 113—116.

The Reference of the First Beast to Regal and Imperial Despotism ascertained. P. 116—123.

Particulars under the last Head.

"And all the World Wondered after the Beast."

Of this Description of a Wonderful Monster, this is the most Monstrous and Wonderful.—All the World really has in all ages, ostentatiously supported, applauded, and admired that Power by which they have been trampled upon, torn in pieces, and devoured;—by which they have been bought and sold, and driven as beasts to the slaughter. P. 120.

"He opened his Mouth in Blasphemy against God," &c.—Literally applicable to almost every Government on the face of the Earth in assuming God as of their Party in every War—invoking his Aid in their Liturgies—returning him thanks for their successful slaughters. Thus making God himself the Author and Abettor of their Crimes. What is Blasphemy, if this be not?—Exemplified—in the Daily Prayers, and Yearly Fasts of the British Government in the Execrable American War—in Buonaparte's Orders to his Functionaries at Paris to offer up Thanks to Heaven for his bloody and multitudinous Slaughters in Poland, Germany, and Spain. P. 120—122.

"Power was given him over all Kindreds, and Tongues, and Nations."—This alone is sufficient to ascertain the Truth of our interpretation of the First Beast. P. 123.

The Reference of the Second Beast to Ecclesiastical Tyranny ascertained. P. 123—136.

Particulars under the Preceding Head.—The Persecutions in Scotland under the Reign of Charles the Second—principally promoted by Archbishop Sharp and other

Ecclesiastics—two Women tied to Stakes and drowned in the Sea—140 Men and Women put to Death by the Executioner—78 Shot in their own Houses, and in the fields on suspicion of attending Field-preachings,—1700 sold to the Plantations,—of which 200 were drowned by the wreck of a Vessel, being shut under the hatches—all this under a Protestant Government and Hierarchy. P. 126, 127.

"He causeth the Earth and them which dwell therein to worship the First Beast," &c.—Obsequious Adulation to Princes, and a propensity to promote it, the distinguishing characteristics of Ecclesiastical Power.— P. 129—136.

Under the Figure of the Fall of Babylon, the Great City, is intimated the Destruction of those Perverted Institutions, and Corrupt Governments above described.—The Superlative Atrocity of Political Prostitution—its inexpiable Punishment expressly denounced—"*The same shall drink of the wine of the Wrath of God, which is poured out without mixture in the Cup of his indignation; and shall be tormented with fire and brimstone,*" &c. &c.—Rev. 14, v. 10, 11.— P. 140—143.

Salus Populi Suprema Lex—The Good of the People, the Supreme Rule by which every Political Principle, Action, and Character, and every Government itself is to be tried. This the most important and most Indisputable of all Political Maxims—Exemplified in the *Excellency* of the *Constitution*, and *Depravity of the Exercise*, of the British Government.—Remedy proposed. P. 143—147.

The Maxim—*The King can do no Wrong*—Examined, and its pernicious influence on Royalty pointed out. P. 147, 148.

"They blasphemed the God of Heaven, and *Repented not of their Deed.*"—Rev. 16, v. 11.—Obstinate and Incorrigible *Impenitency*, the Distinguishing Characteristic of Political Guilt and Crimes.—In our yearly Fasts we find no Confession of Political Prostitution—no Compunction for the perfidious interference of Court Influence in the Representation of the People, those Great National Sins, under which we are rushing to Perdition. P. 160—162.

Jealousy of the Spirit of Liberty at Home and Abroad, the Source of the Present War as it commenced in 1793. P. 162—164.

The Episode of the Great Whore, or the Woman sitting on the Scarlet Coloured Beast. P. 172—226.

Particulars under the above Head—St. John is expressly told—*The Woman which thou sawest is that Great City.* Then—The Great Whore—The Great City—The Woman on the Scarlet Coloured Beast—Babylon the Great—are Terms all expressing One and the Same Object,—viz. Political Prostitution. P. 12. | 172.

Of this Political Prostitution the British Government at this time presents the most conspicuous Instance the World ever afforded. P. 12, 13. | 173.

The impiety of imposing upon Omniscience the Adulatory Characters of our Princes—a Henry the Eighth, and a Charles the Second, how often presented to Heaven as *Most Religious and Gracious Kings!* P. 176.

Political Prostitution further illustrated by the Golden Cup in the Hand of the Woman full of Abominations, and the Filthiness of her Fornication—Constituting her, indeed, the Mother of Harlots and Abominations of the Earth.—Rev. 17, v. 4, 5. P. 177, 179.

The Woman drunken with the Blood of the Saints, &c. The Pious, the Virtuous, and the Good always the marked Victims of Political Perversion.—Who are the Objects of our present Informations *Ex Officio?* P. 179—182.

Suggestions respecting the Little Horn of Daniel and the Seventh King of the Revelation,—then, *not yet come*—with reference to the Present Despot of Europe.— P. 188—192.

These—the ten Kings—*shall hate the Whore, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire.*—What strong language! to express the relentless cruelty, and insatiable Rage with which Sovereigns Waste and Devour their Debased and Corrupted People, when their will is thwarted by them, or they think them no longer necessary to their Purposes.—Exemplified. P. 197—203.

The Fall of Babylon, or the Great City—Or, The final Destruction of the Present Perverted Governments of the World—with its Miserable Effects on the Great Ones of the Earth. P. 204—209.

By thy Sorceries were all Nations deceived.—Rev. 18. v. 23.—In the whole Phenomena of Nature there is nothing so like *Sorcery*, Inchantment, or Witchcraft, as the Influence of Depraved Governments—as the voluntary Submission of the Many to the Few—often,

of the Wise and Good to the Foolish and Worthless—of the Vigorous and Strong to the Feeble and Imbecile,—of whole Nations to Individual Despots, often the weakest and most contemptible of their kind.— P. 209, 210.

And in her was found the Blood of all that were Slain upon the Earth.—Rev. 18, v. 24.—This were alone sufficient to establish our Interpretation of the *Great City*, &c.—*For all that have been slain upon the Earth*, in every other way, are but as the Drop of a Bucket to the Ocean, compared with the Millions that have been sacrificed by Perverted Regal and Pontifical Policy. P. 211—214.

Alleluia! for the Lord God Omnipotent reigneth.—Rev. 19, v. 6.—This 19th Chapter presents the Exultation and Triumph of the Heavenly Inhabitants upon the Judgement of the Great Whore—the Fall of the Great City, as set forth in the last Chapter—That is upon the Deliverance of the World from the Miseries of its Present Perverted Policy and Governments—by a Particular Divine Interposition, &c. P. 214—226.

The Third Scheme of Prophecy—The Reign of Christ; —or, the Kingdom of Heaven.

This the Object of the whole of this Book, and of all Divine Revelation. P. 13. | P. 227.

The Second Coming of Christ—The Day of Judgment, or the *Great Day*—Terms that probably imply a long and Indefinite Period—the same with that called the *Milennium*,—which Term may, perhaps, be understood still more indefinitely than in its natural meaning. A Rabinical Notion of it Explained. P. 13. | P. 223—239.

And I saw Thrones, and they sat upon them, and Judgement was given unto them, &c.—Rev. 20, v. 4.—The General Idea of this Period, that of a New Administration of Government and Rule, by Judgment according to Justice and Equity.—The First Resurrection, and Remuneration of them that by Unjust Judgments had suffered *for the Testimony of Jesus, and for the Word of God*,—hard to be understood literally,—yet not impossible or *incredible*.—To this Period, probably, is to be applied those Descriptions of Bliss and Felicity referred to in Scripture, as to take place on this Earth; yet far exceeding any thing we can hope for in the present State of this World.—Such Passages

quoted.—The Last Judgment only the Concluding Scene of this Period. P. 241—255.

Some Strictures on the Eternity of Future Punishments—The Indefinite Signification of the Original Terms, both in the Old and New Testament, on which this Doctrine is founded, pointed out. P. 255—260.

This Book of Revelations being wholly a Political and Historical Picture of the Destined Course and Issue of Human Affairs, its Use and Application; and consequently, its Explanation, must also be wholly Historical and Political.—Hence the many Historical and Political Digressions through the whole of this Work and Appendix. P. 13, 14. | The Work Passim.

Conclusion.—The Important Inference to be drawn from the whole of this Book of the Revelation, and from this Exposition of it is—That the Great Source of Human Misery is the Perversion of Government and Rule, and the Folly, Delusion, and Debasement of the People, in submitting to be, in the hands of Depraved Rulers, the Instruments of their own Destruction.—The Supreme Design of Omnipotence in Creation could only be to Diffuse Being and Enjoyment in the Greatest Number and Variety of Ways. Hence, the greatest possible Perversion of the Purpose of God in Creation, is the Interruption of Happiness and Enjoyment, or, the Diverting them from the Many to the Few.—And hence it may be concluded, that the Present Perverted State of the World cannot long subsist in the Sight of God: and that some important Change in Human Affairs is approaching.—But who shall say what is *Long* to him with whom One Day is as a Thousand Years, and a Thousand Years as One Day! P. 260 to the End.

CONTENTS OF THE APPENDIX.

No. 1st.—Destruction and Misery the constant Effect of Conquest, not less to the Conqueror than to the Conquered. Being a brief Historical Sketch of the Consequences and Final Effects of the most Important Attempts at Conquest from the Earliest Accounts of History to the Present Time. P. 273—337.

No. 2nd.—On the partial and unworthy Disposal of Clerical Preferment and Maintenance, and the entire disregard to Character and Professional Merit or Demerit, by Patrons both Lay and Clerical. P. 339—342.

No. 3rd.—The Drivelling Sovereigns of Europe.—"He poureth contempt upon Princes."—A concise Sketch of the Character and Capacities of Each of the Present Sovereigns of the several States of Europe.— P. 343—353.

No. 4th.—On the habitual Contempt and Disregard of the Kings for the Lives of their People after they have Corrupted, Debauched, and Debased them.—*These shall hate the Whore, and shall make her Desolate, and Naked, and shall Eat her Flesh and Burn her with Fire.*—Exemplified in the conduct of the Victors after the Battle of Culloden, &c. &c. P. 355—358.

No. 5th.—On the Lake of Fire mentioned in the Book of Revelation—with some observations on the Central or Internal Fires in the Earth, and their Operation in producing Earthquakes, Volcanoes, and New Mountains and Islands even in the midst of the Sea.— P. 359—362.

No. 6th.—On the Patience and Indifference of this Country to the Slaughter of its People, and Waste of its Property, in ruinous and inglorious Expeditions, under Commanders of no Capacity or Military Character,* with no pretensions whatever, but the mere partiality of a Court, or Ministry.—The Expedition to Holland and to the Helder, under the Duke of York—the Expedition to Walcheren, under Lord Chatham, &c. &c. P. 363—364.

* Far be an Abercromby, a Sir John Moore, or the present Great Commander in Portugal, from even the suspicion of being touched by this censure.

Errata.—Page 1st. Line 8—for *Instior* read *Justior*.
Page 5th, Line 2—for *Councils* r. *Counsels.*
P. 12th L. 17—after *Woman*, insert, *Sitting on the Scarlet-coloured Beast.*
P. 20th, L. 6—for *of* r. *I.*
L. 7—before Throne insert—*The.*
P. 36th, L. 4—for *he* r. *the.*
P. 136th, L. 5—for *or* r. *and.*
P. 155th, L. 2 from the bottom—for *is* r. *it* is.
P. 167th, L. 3—for *Century* r. *Centuries.*
L. 15—omit *im* after Kings.
P. 175th, L. 18—insert *the* before Beast.
P. 199th, L. 3—for *wherever* r. *whenever.*
P. 203d, L. 4—for *Stranger* r. *Stronger.*
P. 210th, L. 17—for *it* r. *them.*
P. 274th, L. 2 from the bottom—for *Medio* r. *Media.*

INTRODUCTION.

WE are warranted in believing that the Great Scope and Object of all the Divine Dispensations, is, the introduction and establishment of Universal Good, Peace and Happiness, through all the Regions of Nature. And the end and design of the New Testament, and of all Divine Communications made to men, is, to convey the knowledge of this Great and interesting Object to us;—is to announce, and to set forth by various Representations, under the notion of the Kingdom of Heaven, the Destined Deliverance of this our System from Evil—the Restoration of all the Perversions and Disorders of this World,

especially of the Governments of it, by the Reign of the Redeemer, and the immediate assumption of Authority and Power into his hands, or under his auspices. And the whole Representation is allegorically summed up in this Book of
Rev. 11. v. 15. Revelation. Which closes with a description
Rev. 20. v. 4. tion of the full and final accomplishment of this important and propitious Event, by the subversion and overthrow of the corrupted and perverted Kingdoms and
Rev. 19. v. 18, 19, 20, 21. Empires of the Earth; set forth in the Capture of the Portentous Beast,—the Emblem of Despotism and Perverted Rule,—and the Slaughter of the Kings of the Earth and their Train by the Sword of him that sat on the White Horse; whom, in the commencement of this important Drama, we had seen going forth *conquering and to conquer.*——And from hence, with the acclaim and exultation of
Rev. 11. v. 15. Heaven and Earth—"The Kingdoms of this World become the Kingdoms of our Lord and of his Christ,—he shall reign for ever and ever."—This is, as we have said, the Scope and End of all Revelation, and of all the intermediate Divine Dispensa-

tions towards finite Beings; at least in this our World. Introduction

The following is called a *New Explanation*—because, I think, it differs essentially from any, or from all, that have gone before it; especially in this,—according to St. Peter—"that no Prophecy of the Scripture is of any private Interpretation"—it applies no part of this Book of Revelation to any private or particular Object; but to the general System of God's Providence in this World; and especially to the Perverted Politics and Governments of it. 2 Pet. 1, v. 20.

It is termed an *Analytical* Interpretation—because, instead of inferring, *a priori*, the Facts and Events represented, from the Mystical Language and Emblematical Phenomena;—the Meaning and Import of the Emblematical Phenomena and Mystical Language is inferred from known, existing, and acknowledged, Facts and Events.—For Instance—

Introduction. At the Opening of the Third Seal—
Rev. 6, v. 5, 6. The Black Horse and his Rider with the Balance in his Hand, ushered in by the Proclamation—" A Measure of Wheat for a Penny, and three Measures of Bar-
See pages 29 and 30. ley for a Penny, *and see thou do no wrong in the Oil and the Wine,"*—could not, perhaps, *a priori,* have been with certainty interpreted as representing the Demon, or Genius of Distributive Justice, and as particularly presiding over Agriculture and Commerce and the Fruits of the Earth—in the early ages of the world the most interesting objects, and those in which justice and equity were most essentially important.—But from the universal use of the *Balance*, the *Measure*, and the *Penny*—the Price or Medium—with the mention of *Corn*, and *Wine*, and *Oil*, the principal products of Agriculture, and chief objects of Commerce in the early and simple periods of Society; and from the great importance of these Subjects, and of equity and exactness in them,—it is inferred, *a posteriori*, with the greatest analogical pro-

bability, that this Horse and his Rider, with their Accessaries, Personify the Genius of Distributive Justice; and as especially Presiding over matters of Agriculture and Commerce; and represent the Introduction of these into Human Society. Introduction.

Rev. 13.—Passim.

Again—The First Beast, that Great Portentous and all-influencing Object, could not, perhaps, *a priori*, be interpreted as the certain Personification of Despotism, of Perverted Regal and Imperial Power; nor the Second Beast, his Parasite, as certainly representing the Depravation of Hierarchical Authority and Power, and its constant Prostitution to Civil Despotism. But the Universal Corruption and Perversion of Regal and Imperial Power, and the General and Habitual Prostitution of Ecclesiastical to Civil Authority and Power, with the all-influencing Extent of these Objects—enable us, with the utmost certainty, *a posteriori*, to trace back this Subject, the Perversion of Civil and Ecclesiastical Domination and Power, to the two Portentous Beasts; and to find it clearly delineated in their

Introduction Description, History, and Character.—And with equal certainty to infer that it is not any particular State, Empire, or Dynasty, such as the Civil or Ecclesiastical Power or Tyranny of Rome, that is here pointed out, but the General System of Regal, Imperial, and Pontifical Despotism and Tyranny.—Take one Instance more.

The Great City, set forth under the various Designations, of "Sodom and Egypt," "the Great Whore," "the Woman sitting upon the Scarlet-coloured Beast," "Babylon the Great, the Mother of Harlots and Abominations of the Earth," all which Designations evidently point out and express one and the same Object.—This Great City, I say, could not, perhaps, *a priori*, be interpreted as indisputably representing the Universal Mass of Corrupted and Perverted Policy and Civil Institutions.—But the almost universal Corruption and Perversion of Civil and Political, and even Religious Institutions, enable us, with abundant certainty, *a posteriori*, to determine the Allegorical application of the Great City; and to affirm that it is not

Rome, or Babylon, or any individual City that is here alluded to;—but the Great Mass, or System, of Depraved and Perverted Civil, Political, and Religious Institutions, throughout the World. Introduction.

In the following Attempt no pretensions are made to explain Mysteries, or to predict particular future events; it is entirely Historical and Political. And it is only proposed to mark and characterize Past and Present Events, and to refer them generally to their Emblems and Descriptions in this Book of Revelation. We frequently meet with attempts to represent the Policy, Manners, and Customs, of particular Countries, according to the ideas and conceptions of a person of quite different Manners, Habits, and Ideas; such as Letters by an Indian Rajah,—Account of London, by a Mohawk, and the like.—And this Book of Revelation is a Picture or Representation of the Politics and Governments of this World, according to the Conceptions of a Heavenly Spectator, of an unprejudiced divine Observer.

Introduction. Of all Parts of Sacred Writ, this Book of Revelation, in the view here given of it, perhaps, most clearly evinces the perfect, but incomprehensible, Perception and Foreknowledge, the Universal and Absolute Sovereignty of God, of him 'that inhabiteth Eternity,'—thus setting forth from Everlasting his own Counsels
Isa. 46, v. 10. —thus, "Declaring the End from the Beginning, and from Ancient Times the Things that are not yet done; saying, my Counsel shall stand, and I will do all my pleasure."

The Critical Reader may perhaps detect, in the following Work, some carelessness of Language some negligences of style; with respect to which the Writer would only observe:—That though he would not willingly appear before the Public in a slovenly Dress; yet impressed with the importance of his Subject, he could not attend to ornament, nor even, at all times, to that perfect accuracy of expression, which perhaps he might have reached, had he not have been more intent upon

Perspicuity than Elegance. Indeed, on a subject in itself dark and disputable, and which, it is feared, the Great, the Wise, and the Disputer of this World, may be too much disposed to controvert, and confound, Perspicuity was the quality chiefly proposed, and constantly aimed at. How far it has been attained, must be left to others to determine. Introduction.

AN ATTEMPT

TOWARDS A NEW HISTORICAL AND POLITICAL

EXPLANATION

OF THE

BOOK OF REVELATION.

PRELIMINARY SKETCH.

Of all subjects, the Book of Revelation had long appeared to the Author of the following attempt the most untractable, the most incapable of any practicable Explanation: in so much, that the very *pretence* to explain it in the Title of any Book, became with him sufficient reason to throw it aside; a treatment which he has too much reason to fear may be the fate of his own Performance. Neque lex instior ulla. How, under such a prepossession, he came to engage in the present Undertaking, is what he cannot himself well account for. Perhaps the unsatisfactoriness of all the Expositions he had looked into might be the cause of his taking a more intense and independent view of the Subject; and, consequently, of his seeing it in a new light. Yet, even then,

so far was he from thinking of any such attempt as the present, that the *Leading Ideas*, from which the whole originated, may yet be seen noted on a quarter of a quarter of a sheet of paper, as they occurred in the course of an attentive perusal of the book.

Indeed, from the time these First Leading Ideas suggested themselves to him, the General Scope and Design of the whole struck him with such perspicuity, such force and conviction; that, however conscious of his own want of ability to do them justice, and of influence to give his Sentiments weight with the wise and the great, he could not resist the impulse he felt to submit them to the serious, the candid, and the unprejudiced part of the Christian World. And he is persuaded that whoever will peruse the following Sketch with due attention, unfettered by prejudice, will find the main Scope and Design of the several views here given of the subject so clear and convincing, that, however they may doubt or dissent in particular points, they must acquiesce in the great objects of the General Explanation.

What these Leading Ideas and Great Objects are, I shall here intimate as concisely as possible.

From the Following Sketch it will clearly appear, that this Book of Revelation is an Emblematical, or Allegorical, Representation of the whole Course of God's Providence in the General History of the Present World, from its commencement to its close. Nor more to be considered as a Prophesy of what was to come, than as a Representation of what is past; but one Allegorical Picture of the whole. Displaying, especially, the Perverted Course of Empire, and the Corruptions and Depravations of Government and Rule. Thus, the whole Book is purely Political and Historical. Should this view of the subject be thought to detract from the religious im-

portance or Divine Authority of the Book, let it be remembered, that the History and Politics of the World are the most interesting objects, even with respect to Religion, and the Providence of God in this world; and the principal Theme even of Revelation itself. Almost the whole subject, both of the Narrations and of the Prophesies of the Old Testament, is the Politics and History of the kingdoms of the world, especially of the Jewish State and neighbouring Nations.—See particularly Dan. 2, ver. 31, to the end of the chapter; Dan. 7, passim; Dan. 8, passim; Dan. 9, ver. 20; and almost to the end of the book; with the whole Narrative part of Scripture.

The Subject of these prophesies of Daniel is throughout the very same with that of this Book. And the final Object and Scope of all Prophesy is to intimate, and of all History to introduce, the scene displayed towards the close of this Book, especially in the 19th and 20th chapters,—the final subversion and overthrow of the perverted Governments of this world, the capture of the Beast, with the destruction of the Kings of the Earth and their Train; and the full resumption of Judgment and Rule into the hands of the Divine Mediator, Messiah, King Anointed, and his immediate Substitutes. I have said that this Book is an Allegorical Painting of the whole Providence of God in this world, with respect especially to its Government and the Course of Empire; *representing equally what is past, and what is to come.* And the allegorical truth of the representation being clear and acknowledged with respect to many things past, it may be inferred also with respect to what is to come.

In the present Attempt no Mystical Notions are meddled with, no Mysterious Dogmas professed to be ex-

plained, or applied; nor does the writer pretend to go one step further than he can stand on the foundation of *History*, *Analogy*, and the common acceptation of *Scriptural Language and Figures*.

The whole of this book of Revelation, from the beginning of the fourth chapter, seems to consist of two great concurrent Schemes of Allegorical Prophesy, *the Opening of the Seals*, and *the Two Monstrous and Portentous Beasts;* and a third subsequent one, *the Milennium*, or *the Reign of Christ*, the object of them all; with Episodes and Digressions, such as the Two Witnesses,—the Woman sitting upon the Scarlet-coloured Beast, —the Fall of Babylon, &c.

The *Seals* will be found to refer more particularly to the Natural Providence of God, the *Beasts* to History and the Artificial Policy of Men; and that commonly called the *Milennium* to the ushering in of a new dispensation called in Scripture the Kingdom of Heaven, the great Scope and Object of all the Divine Dispensations and Communications with respect to Men.

The fourth chapter contains only a description of the Mystical Scenery, and the introduction of some of the Principal Personages in this Great Drama; of which Scenery and Personages, as we can understand but little, we shall here say nothing.

Chap. 5. The present Essay, then, properly begins with the fifth chapter; which contains the Inauguration of the
ver. 7, &c. Eternal Son, the Heir of Omnipotence, to his great and important Office and Undertaking, with the univer-
ver. 13, &c. sal acclaim of every created being, of All Nature, on the Occasion.

Chap. 6. Of this important undertaking, the first step here presented is, the Taking of The Book out of the Right Hand of him that Sat on the Throne, and the Opening

of the Seven Seals thereof. This Book Sealed represents the Divine Councils and Destinations, as they lay hid in the Infinite Mind, from all eternity. The Opening of the Several Seals presents a First View, or Prospectus, of such of the most Important Operations and Events, in the Course of Nature and Providence, as God has seen meet to communicate to us in our present State. Chap. 6. The opening of the seals.

The Opening of the First Seal,—under the figure of a White Horse, whose Rider carried a Bow, and had a Crown given unto him, going forth Conquering and to Conquer,—represents the Redeemer, the Eternal Agent of Omnipotence, entering upon his Great and Important Office, the Universal Sovereignty of Nature, and Administration of Providence; comprehending the *Creation*, *Preservation*, and *Restoration* of Being, of Worlds, through the Boundless Regions of Space, concisely expressed in the terms "Conquering and to Conquer." ver. 1, 2. The first seal.

The Opening of the Second Seal,—under the figure of a Red Horse, whose Rider had power given him to Take Peace from the Earth, and that Men should Kill one another; who had also a Great Sword given unto him,—represents the Introduction of War, Slaughter, and Bloodshed in the World. ver. 3, 4. The second seal.

This Figure may be supposed to represent the Presiding Genius or Demon of War and Slaughter. And next to the Great Work of Creation and Preservation, appropriate to the Redeemer, the Objects which have proved the most interesting to the whole Inhabitants of the Earth, which have the greatest influence on the Happiness or Misery of the Human Race, are, the Operations and Events of War and Peace. This is therefore the Subject of the Second Seal.

The Opening of the Third Seal,—under the figure of a Black Horse, whose Rider had a Pair of Balances ver. 5, 6.

Chap. 6. in his hand, ushered in with this Proclamation "A measure of Wheat for a penny, and three measures of Barley for a penny; and see thou hurt not the Oil and the Wine"—represents the Introduction of Trade, Commerce, and Agriculture in the world. A Subject certainly of great and universal Importance to the Interests of Mankind; and, next to Peace and War, what has perhaps the greatest influence on the Prosperity and Happiness of the world. The Personage here presented may therefore be considered as the Genius of Commerce and Agriculture; of both which we have all the principal objects in the simple and early periods of Society, expressly specified, Corn, Wine, and Oil; with all the precision and exactness of Mercantile Transactions, in the *Balance*, the *Measure*, and the *Penny*, the Price.

The third seal.

ver. 7, 8. The Opening of the Fourth Seal,—under the figure of a Pale Horse, and his Rider with his Follower,—introduces Death and the Grave; or, as our translators have rendered it, Hell. The Names and Emblems here are so direct to the Subject, that the terms at least can scarce be called figurative; and stand in need of but little explanation.

The fourth seal.

The Subject of these four Seals presents an Outline of the whole Destiny of Sublunary Things.—The First, their Creation and Preservation; the Second and Third, the most interesting Objects in the course of their Duration; and the Fourth, their End and Dissolution. For Death and Hell, or Hades, represent the Event by which, and the Gulf in which, all Mortal Things shall be extinguished and swallowed up.

Of these first Four Seals the Subject is evidently the Visible Creation, and the principal Scene this Sublunary World. In the Fifth Seal the scene may be said to be transferred from the Visible to the Invisible

world; and in it we have the principal intimation the Scripture affords, concerning the state and condition of Separate and Departed Spirits. But that in such a mystical and figurative mode and terms that we can form no very distinct conception of it. Only it is clear, they are not in a State of Insensibility; but conscious that they are under the Divine protection and favour.—And, that though their felicity shall not be compleat till the Consummation of this Mortal Scene; yet their Glory and Enjoyment may have occasional accession, and increase, as intimated by the "White Robes given to every one of them."

Chap. 6. ver. 9, 10, 11. The fifth seal.

The opening of the Sixth Seal evidently refers to the Final Catastrophe of this World, and the awful Phenomena with which it shall be accompanied. Of this subject, as it will again and again occur, we shall say nothing further here.

The sixth seal. ver. 12, 13, 14, &c. &c. to the end of chap. 7.

The Seventh Seal.—Of the events connected with the opening of this Seal it is exceeding difficult to give any Satisfactory Explanation. And if some things suggested upon it in the body of the Work should appear unsatisfactory to others, it must be owned, it is only as they appear to the writer himself, to which, however, he must refer the reader. Only observing, as is there also done,—

The seventh seal. Chap. 8.--ver. 1, 2, &c. to the end of chap. 10.

That though the Opening of these Seven Seals is in the narration necessarily successive, yet their operations, or the things represented, must, in many instances, be understood to be concurrent, and proceeding at the same time. And particularly, I think that the subject of this Seventh Seal must be supposed to be concurrent with the Whole, from the beginning to the end of this Mystical Drama. Of this Seal, the most conspicuous events are, the Sounding of the Seven Trumpets, and

The seventh seal.

the Episode of the Two Witnesses. Of all the subjects set forth in this book, that of the trumpets, is, perhaps, of the most difficult application; but for what we have ventured upon it we must refer to the work itself.

Chap. 11. Upon the subject of the Two Witnesses, it is hoped, a new, and convincing light, will be found to be here thrown. And, that the Two Witnesses represent the Two Administrations of Natural and Revealed Religion, will, I think, appear so clear and satisfactory to any one who will give an unprejudiced attention to what is suggested on the subject, that it will admit of no doubt, or dispute. What beside Natural and Revealed Religion give evidence of the Being and Attributes of the Deity? These, taken in their full extent, are the sole witnesses for God in the World; sanctioned by himself and hence called My Two Witnesses. And to these will be found to agree all the Characteristics, and Incidents, ascribed to the Witnesses: particularly that "these are the Two Olive Trees, and the Two Candlesticks,"—the Source of Oil and the Support of Light—"standing before the God of the Earth." Intimating that these are the Sole Organs, or Apparatus, by which all Light and Knowledge, concerning God are supplied, and diffused through the Earth.

The two witnesses.

ver. 8. By the Great City, in which the dead bodies of the Witnesses shall lie unburied, is not here to be understood any particular City; but the general Mass of Depraved Civil and Religious Institutions, the Great Aggregate Combination of Perverted Power, and Corrupted Policy through the Earth: as we shall have occasion fully to shew, when we come to speak directly of this Great City and its Fall, under the name of Babylon the Great.

Here it may be proper to take some notice of that Chap. 11.
important Mystical Period of three years and a half, so
often occurring in sacred writ, especially in this book,
and here specified as the time assigned to the Prophecy
of the Witnesses. This Period is expressed in various
Terms in different places of Scripture; but all implying
literally, Three Years and a Half; and all, I think,
plainly, though mystically, referring to the Whole Time
of the Duration of this Sublunary Administration of
Providence.

The Holy City is given to be trodden under foot of ver. 2.
the Gentiles Forty and Two Months; expressing, pro-
bably, the time of the permissive operation of Evil in
the Works of God. The Two Witnesses are to pro-
phecy 1260 days, making, at thirty days to a month, ver. 3.
the same Period; which, as we have explained the Wit-
nesses, must also refer to the whole of the Present Ad-
ministration of this World.—The Heaven-protected
Woman in the twelfth chapter, personifying the Church,
or rather, the whole Dispensation, or Destination of
God with respect to this present world, is to be "nou-
rished in her place, in the wilderness, for a Time, and
Times, and Half a Time,"--which, taking the word Chap. 12, v.
Time, for a year, as is certainly intended, makes the 14.
same Mystical Period, Three Years and a Half.—To the
portentous Beast, chapter thirteenth, "power is given Chap. 13, v.
to continue Forty and Two Months,"—the same period 5.
again. In the seventh chapter of Dan. "the Little
Horn," the last organ of despotism—as we shall see—
and which it is probable is now in action,—is to have
the People of the earth and their Governments, with
power to *change times and laws given into his hand,*
until a Time, and Times, and the Dividing of a Time,— Dan. 7. 25.
still the Same Period. And all, I think, mystically, but

clearly, referring to the whole of this Sublunary Dispensation. But what the Real Time prefigured may be, we are expressly told, it is not permitted to men nor
Math. 24,36. angels to know. With this Episode of the Witnesses, and the Assumption, at the sound of the Seventh Trumpet, of the Sovereignty and Rule of the Kingdoms of this World into the hands of the Redeemer;—the Object of the Whole of Divine Revelation,—concludes the first Great Scheme of Prophecy contained in this Book.

Chap. 12th.—The Second Great Scheme of Prophecy.

Chap. 12. The Woman here introduced is commonly, and no doubt, rightly, interpreted to represent the Church. But that term must be here taken in a greater latitude than is, I think, generally ascribed to it. The Woman in this place must be understood to represent, or personify, the Great Eternal Scheme of the Divine Destina-
ver. 1. tions and Providence with respect to this world. This must be inferred from the Woman appearing first in Heaven, and from the Redeemer himself, with respect to
ver. 5. his mediatorial Character and Government, being said to be brought forth by the Woman.—" She brought
ver. 9. forth a man child who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." That the Dragon is the Devil, and Satan which deceiveth the world, we are expressly told a little below.

The next, and most conspicuous object in this Second Scheme of Prophecy, is the Great Portentous Beast with Seven Heads and Ten Horns, and upon his Heads the Name, or, as in the original, Names, of Blasphemy; which we have interpreted, and fully ascertain-

ed, to represent Tyranny and Despotism; to be the personification of Perverted Regal and Imperial Power; and his Heads and Horns to represent the course and succession of Perverted Empires and Dynasties, from the beginning to the close of this Mortal Drama;—and the Names of Blasphemy on his Heads to indicate those presumptuous, and often impious Titles and Designations of Sacred Majesty, High Mightiness, &c. &c. assumed by Sovereigns. Chap. 13, v. 1.

The Second Beast, also called the False Prophet, with Two Horns like a Lamb, the Parasite of the First Beast, is the no less portentous Representative of Hierarchial or Ecclesiastical Tyranny and Domination. ver. 11.

This last is, I believe, an interpretation generally agreed upon by Protestants; only they affect to restrict it to the Roman Hierarchy, as they do the First Beast to the Roman Imperial Power. But both these are evidently too limited interpretations for such portentously important and all-affecting objects, as these Two Beasts are described to be. These Beasts, indeed, we find the universal Object to which every thing sublunary refers; to whose Influence and Power all are subject, to the very closing of this mortal scene. Till, to complete the conquests of him, who, sitting on the White Horse, went forth Conquering and to Conquer, the Beast is taken, and with him the False Prophet; and the Kings of the Earth and their Train, assembled under his auspices, are slain with the sword of him that Sat upon the Horse: till he who is King of Kings and Lord of Lords assumes his destined Reign; and the present Dispensation of things is closed. Chap. 19, v. 20, 21.

These Beasts, indeed, with their Influence, and the Subjects connected with them, are the principal and most conspicuous Objects through the whole of this

Chap. 19. Emblematical Drama: as Perverted Imperial and Hierarchical Domination and Power, the things represented by them, are in the Real Drama of Human Affairs. And the great Catastrophe, to which the whole Representation tends, and in which it terminates, is the final Subversion and Overthrow of these.

The woman sitting upon the beast. The great city.

A great part of this Book, as we have observed, may be considered as Episodical; but these Episodes are all intimately connected with the Main Subject. That of the Two Witnesses we have already noticed. Another principal one is that of the Woman Sitting on the Scarlet-coloured Beast. This Woman has on her forehead a name written, "Mystery, Babylon the Great," &c. In the last verse of the 17th chapter, St. John is expressly told—"The Woman which thou sawest is that Great City." It is then clear that the Great Whore—the Woman—Babylon the Great—the Great City—all express, and represent One and the Same Object. Which we have already pronounced to be Depraved Policy, the General Mass of Perverted Civil and Religious Institutions, the Great Aggregate of Prostituted and Prostituting Power, of Corrupted and Corrupting Governments through the earth. This is the Pregnant Parent of Crimes and Misery, *the great Mother of Harlots, and Abominations of the Earth.*

Chap. 17 & 18, passim.

And as this Subject is here set forth under the emblem of Natural Prostitution, and by the Designation of the *Great Whore*—so *Political Prostitution*, the Corruption of Governments and their Subjects, with the *Wretched Fate to which they are destined*,—is the Real Subject here represented.—Of the First of these, *Political Prostitution*, this country at present presents the most conspicuous instance the world ever afforded; of course it can here need no illustration. May Provi-

dence, and the Spirit and Virtue of the People, prevent its affording an equally conspicuous instance of the *last*, —*the Wretched Fate to which they are destined!*

Of the Third Scheme of Prophecy, the Reign of Christ, the Great Object of the whole of this Book, and of all Divine Revelation, we have but a very concise account here; and can understand little beyond what is written in this and other parts of Scripture; some of which we have pointed out, or transcribed; to which, and the few observations we have made in the Body of the Work, we must refer the Reader. Chap. 20.

We will here only observe further, concerning the Second Coming of Christ and the Day of Judgment—that we have suggested the probability of its implying, not merely a Day, or One Transitory Transaction, but a long continued space of time, and many distinct transactions; to which the whole of this Period, called the Milennium, may probably refer,—and, that even this Thousand Years may mystically imply an Indefinite Duration, like other prophetical expressions of Number and Time, in Sacred Writ. And in this sense the term may point out an almost infinite Duration, and be commensurate with that of *the Kingdom of Heaven.*

The Last Judgment, strictly so called, and the General Resurrection, is only the Concluding Transaction of this Important Period called the Great Day; as may be seen in the close of this twentieth chapter.

As we understand the whole of this Book to be a Political and Historical Picture of the destined course of human affairs, especially of Regal and Imperial Power and Domination, allegorically represented; no apology can be necessary for the many Historical and Political Strictures to be found in the following Work. Indeed, as the book of Revelation is wholly Historical Chap. 20, v. 11, &c.

and Political, the Use and Application, and consequently the Explanation of it must be so likewise.

And whoever will peruse the following Attempt with attention, will, I believe, perceive that this Book, usually reckoned the least interesting, as being the most unintelligible, and inapplicable, is really the most interesting, of all the sacred writings, to the present inhabitants of the earth; as presenting a very applicable Scheme, or Draught, of the present Condition, and future Destination of this World, especially of the Governments of it.

AN ATTEMPT

TOWARDS A NEW HISTORICAL AND POLITICAL

EXPLANATION

OF THE

BOOK OF REVELATION.

IN the present Attempt, or Sketch, the first three chapters, as not containing any part of the general subject of the Revelation, are omitted. The fourth chapter also, as presenting only the Celestial Scenery, and Mysterious Personages of this Great and Important Drama, is likewise passed over; being perhaps incapable of any particular explanation comprehensible by Man in his present state.

Chapter 5th.—The Book sealed with Seven Seals, &c.

We begin then with the fifth chapter.—"And I Chap. 5, v. 1.
saw in the right hand of him that sat on the throne, a Book written within, and on the back side sealed with Seven Seals."

Chap. 5. The book written and sealed, represents here the divine Destinations and Counsels, as they lay hid in the Infinite Mind from eternity. And what occurs at the opening of the several Seals, emblematically represents what God has been pleased to shadow forth to us of such parts of those Destinations and Counsels as concern the Human Race; and refer to the Present Existing World, and all those parts of the System of Nature with which that Race, and this World are connected. For the whole of the Divine Counsels, or the Divine Works and Ways cannot at all come within our conceptions; nor do we probably in our present state bear any relation to them; at least any that we at present can comprehend, or that it concerns us to know. But the things that follow the opening of the several Seals, and what they represent, have all relation to the Human Race, and refer to events in which they are concerned; but many of them to events which extend both in duration, and space, beyond what is generally ascribed to this Present World.

The book sealed with seven seals.

The Book is said, as rendered, and pointed, in our translation, to be written within and on the backside. But by merely altering the situation of a single comma, which both the sense and grammar seem to require, the meaning will be more plain, and, I think, more conformable to the Original. Thus "a Book written within, and on the outside, or at the end, sealed with Seven Seals." This is, I think, the more probable meaning of the expression; as conformable to the ancient manner of writing in Rolls, and when rolled up, sealing down the End of such as were meant to be secret.

ver. 2, 3. The great importance of this Book, and of the things contained therein, is strongly expressed by the

Solemn Proclamation of the Strong Angel—"Who is worthy to open the Book and to loose the Seals thereof?" And their Profound, Mysterious, and Inscrutable Nature, appears from the discovery, that "No man in Heaven, nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon." The words "Under the Earth"—here, at first sight may perhaps seem nearly a redundancy, but it is no doubt implied by them that though Demons and Infernal Agents, may possess a knowledge and insight in some things beyond mere human beings, yet the great and important Mysteries of Nature and Providence, the Divine Eternal Destinations and Counsels, are infinitely beyond their reach. Chap. 5.

The book sealed with seven seals.

The great concern of St. John, his weeping much, on perceiving that "No man was found worthy to open and to read the Book, neither to look thereon," plainly intimates that the opening, and unsealing of the Book was known to be a matter of Supreme Interest and Concern: which strongly confirms our Interpretation of it. ver. 4.

The *Lion* of the tribe of Juda, as well as the *Lamb* afterwards, are expressions accommodated to the prophetical, and poetical Stile of the Jews and Christians of those oriental regions. And they intimate the person designated, to be the Redeemer; the same who is the subject of the Prophecies of the Old Testament, and of the History of the New; he to whom is delegated the Sovereignty and Dominion of the Universal System of Being; he to whom belongs the Unfolding and Revealing of all the Divine Counsels; the Performing and Accomplishing of all the Divine Works, from Eternity to Eternity; the Omnipotent Agent of ver. 5, 6.

Chap. 5. Omnipotence, whose Name shall be called the Messenger of the Great Counsel, the Mighty God.

The Seven Horns, and Seven Eyes, which are the Seven Spirits of God—here ascribed to the Lamb—are expressions of which, I do not know that either from fact or analogy we can give any particular explanation that would be intelligible or interesting. Only we may remark that Horns in Scripture are always the emblems of Power, Dignity, and Dominion; as Eyes

ver. 5, 6. are of Observation, Perspection, and Knowledge.—

The book sealed with seven seals. The *Seven* Spirits of God, as well as the number *Seven* in general, are expressions that occur frequently in this Book; and may contain a Sacred Mystery, not necessary for Mortals to understand, and therefore not further explained to us. Of such Mysteries, of which we have merely the intimation, we may perceive many in the Works of Nature, of Providence, and of Redemption, as well as in the Language of Sacred Writ. And the great fault of most Interpreters of Scripture is, that they will explain every thing.

"The Lion of the tribe of Juda, the Root of David, hath prevailed to open the Book, and to loose the Seven Seals thereof." In these words the whole Delegated Mediatorial Office and Character of the Redeemer, the Eternal Son, seem to be mystically intimated.

The narrow and partial representations generally given by Theologians of the Great Counsel and Design of Redemption, and of the Office and Character of the Redeemer, with the artificial Dogmas, Creeds, and Systems, by which they affect to define, and bound it, are the principal foundation of the most plausible objections against the Doctrine of the Redemption of

the World, and the most fruitful Source of Infidelity, Deism, and Atheism. It must therefore be of great moment to suggest, and diffuse more enlarged, and more worthy, Conceptions of this High and Important Design, the Μεγαλης Βουλῆς, the Great Counsel of Omnipotence. From many places of Scripture it appears, that there is delegated by the Father to the Eternal Son, a Mediatorial Office and Character; in consequence of which the Administration of the Divine Œconomy and Government of the World, the whole Agency and Operations of Omnipotence with respect to finite and created Beings, are conferred upon him; and the opening and unfolding of all the Divine Counsels and Designs, the performing and executing of all the Divine Purposes and Works, though every Region of Nature, are committed unto this Μεγαλης Βουλῆς Αγγελος, this Messenger, Embassador, or Executor, of the Great Design. And to different steps of this Universal Office, or Agency, the appearances at the opening of the different Seals will be found to refer.

Chap. 5. ver. 5, 6.

The book sealed with seven seals.

Isaiah 9. v. 6, Sept. Ver^n.

"And he came and took the Book out of the right Hand of him that Sat on the Throne."

ver. 7, 8.—13.

We here see the Eternal Son, as it were, addressing himself to enter upon his great Undertaking, receiving the Investiture, assuming the Exercise, of his important Office—the Creating, Preserving, Restoring, and Governing of infinite Worlds, of the whole System of Nature. And on this occasion we find all Nature, every Creature in Heaven and in Earth, and in all the Regions of Being, hailing with loud Acclaim this auspicious Assumption of Office and Sovereignty by the glorious Mediator, the ineffable Emanuel, from henceforth, God with us; from henceforth standing in the relation and place of God to all finite

Chap. 5. ver. 7, 8.—13. and created Beings. "And when he had taken the Book, the four Beasts, and four and twenty Elders fell down before the Lamb"—"and every Creature which is in Heaven, and on Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard of, saying, Blessing, and Honour, and Glory, and Power be unto Him that sitteth upon Throne, and unto the Lamb for ever and ever."

The four and twenty Elders, a constant part of the great Drama represented in this Book, may be considered as personating the whole Body of the Redeemed from among men, the General Assembly and Church of the First Born, or, as the Chiefs and Representatives of that Glorious and August Assembly. And the four Beasts may represent or personify all the rest of Animated Nature: all of whom both proclaim the Divine Glory and Praise, and enjoy the Divine Bounty and Goodness in a special manner, and beyond mere insensible Matter. And here I will just observe—That it seems singular that our Translators have constantly, through this Book, used the term *Beasts*, rather than the more appropriate term *Living Creatures*, always applied in the Book of Ezekiel to the same objects, —and which is the strict and literal meaning of the original word ζωα, in this Book.

Chap. 6.—The Opening of the First Six Seals.

Chap. 6. v. 1. The first seal. "And I saw when the Lamb opened one of the Seals, and I heard, as it were the noise of thunder, one of the four Beasts saying,—Come and See."

This abrupt invitation to observe, in a voice like thunder, by one of the four Beasts, is strictly in the Character which we have supposed them to represent, that of the non-discoursive part of the Creation; which

instantaneously and simply, but expressly and strongly, challenges our attention to the great and important operations of Nature and Providence. And in the same concise and instantaneous manner they each acquit themselves of their part through the whole of this Book.—Or the thundering voice calling to observation, may simply intimate the solemnity and importance of the Operation of Opening the First Seal. Chap. 6. v. 1. The first seal.

The First Seal.

" And I saw, and behold a White Horse, and he that sat upon him had a Bow, and a Crown was given unto him, and he went forth Conquering and to Conquer." ver. 2. The first seal.

That the person here represented is the Eternal Son going forth to the exercise of that Delegated Sovereignty of Nature, we before mentioned,—comprehending the *Creation*, *Preservation*, and *Government*, of all finite Being, through the Boundless Regions of Space,—there can be no doubt. And the exercise of this important Sovereignty may well be expressed by the terms " Conquering and to Conquer;" implying the present exercise, and continued enlargement, of his Dominion and Government to all Eternity: the last expression being exactly equivalent to that of Isaiah on the same subject,—" Of the Increase of his Government and Peace there shall be no end."

The Destination intimated in these words, " Conquering and to Conquer," may thus imply.

1st. Creation.—The subduing, and reducing the Indigested and Chaotic Regions of Space into Order, and their Contents into Organic Forms, exhibiting myriads of Worlds, stored with an infinite variety of Vegetable, Animal, Intellectual, and Spiritual Beings;

Chap. 6. v. 2. The first seal. from the lowest organized form, to the highest Order of Angels.

2ndly. Preservation.—The prescribing, impressing, and fixing, the Eternal Laws of Nature, by which all those Beings subsist and are preserved; and through which each performs its respective Functions, exerts its proper Action, and attains its due portion of Enjoyment. For to the Good and All-perfect Author of Nature we can ascribe no other motive or end of Creation, but the diffusing of Organized Being, Useful Action, and Sensible Enjoyment.

3rdly. Restoration.—In a System of finite Beings, there must of necessity be a possibility of Change, Lapse, and Decay; especially if free, or voluntary Agents make any part of that System. In such a System, then, a perpetual presiding Universal Guardian and Restorer, seems, even to reason, to be an essential constituent part. And in this point of view, as the Restorer of Nature, we conceive the Divine Agency committed to the Eternal Son to amount to nothing less than the entire extirpation of Evil, of Depravation Suffering and Misery, in every Region of Being; the expiation of all Guilt and Crimes in the Preserved; the compleat Restoration of all the Perversions of Nature from its original beneficent Design; and the successive introduction, and establishment of Perfection, Order, and Happiness, through all the Works of God. Yet does not this infer impunity to the finally wicked; what is incapable of correction, must undergo extirpation, "everlasting destruction," probably entire extinction of Being.

4thly. Government.—Implying the Expulsion of Evil with all its effects and consequences; the Correction and Restoration of all Breaches and Perversions

in the System of Nature; the Establishment of Universal Good Order, Perfection, and Happiness, through every region of Being. In these consists, the Government of the Great Eternal King, the Sovereign, Anointed, and appointed by God over all his Works. And surely this is a Destination truly worthy of the Eternal Heir of Omnipotence. Chap. 6. v. 2. The first seal.

And as the Operations of an Infinite Being can only be communicated to Finite Beings, by allusions to objects and operations that are accommodated to their conceptions, and expressed by terms adapted to such allusions,—there is, perhaps, no other allusion, or terms so proper to express all the Operations and Agency above ascribed to the Eternal Son, as that of 'Conquering and to Conquer:' intimating the subjection of Universal Nature to his Dominion and Power, and the immediate, constant, increasing, exercise of that Power and Sovereignty in every Region of Being.

For even with respect to Creation, though the creating of this our World is represented as finished in a specified time, yet in the Infinite Regions of Space, Creation may still be proceeding, and still to proceed; new portions of the Chaotic Regions of Nature may still be converted into New Worlds, and subjected to the Laws of Order, and he that sat upon the White Horse still Conquering, and still to Conquer.

The instrumental Insignia here ascribed to him that sat on the Horse, are all emblematically appropriate to the Destination and Character of the Successful Conqueror, and require little explanation. The Horse is the natural emblem of courage, strength, and impetuosity; and has been in all ages the attendant of great and distinguished Warriors, and a conspi-

Chap. 6. v. 2. The first seal.

cuous instrument in their Conquests. And *White* is the colour naturally emblematic of Hope, Success, and Triumph. The Bow is the most ancient and universal of all warlike instruments. It has been found, and is to be found, among all nations, from the earliest ages to our latest Discoveries; and has been among almost every people, at one time or other, the principal Engine of War and Conquest, both over Men and Wild Beasts; and hence its propriety as part of the Insignia of the Universal Conqueror.

The Crown has ever been the Ornament and Reward of Conquest, Victory, and Triumph; and therefore the assured right of the eternally triumphant Victor, gone forth Conquering and to Conquer. Other warriors, however powerful, go forth at best, under doubtful auspices, and instead of Conquering, it may be, to be Conquered; but this with assured Success, certain to conquer every enemy and evil opponent; therefore a Crown is given unto him even on entering upon his enterprise; with him, to undertake, is to accomplish.

But the expression—*Was given unto him*—here may deserve particular notice. Glory, Majesty, and Power are the essential attributes of the Eternal Son; but besides this essential Power and Glory, it appears from the whole tenor of Scripture Doctrine concerning the Son, that a certain Delegated Mediatorial Power and Sovereignty is committed unto him; and the word—Given,—here seems to express that particular *Accession* of Dignity and Dominion conferred upon him in consequence of this his Delegated Mediatorial Character and Agency, upon which we now see him Going Forth. Daniel also thus describes the Eternal Son receiving the

Investiture of this his Delegated Dominion and Sovereignty.—"And I saw," says he, "in the night visions, and behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient-of-Days, and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdom; that all People, Nations, and Languages Should Serve Him; his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed." Chap. 6. v. 2. Dan. 7. ver. 13, 14.

The Second Seal.

"And when he had opened the Second Seal, I heard the Second Beast say, Come and See. ver. 3, 4.

And there went out another Horse that was Red; and power was given to him that sat thereon, to take Peace from the Earth, and that they should kill one another; and there was given unto him a great Sword." The second seal.

Whether the Introduction of Bloodshed, Devastation, and Slaughter, and all the Miseries of War, be really the permissive Operation of some particular malignant Demon; or, whether, the personages represented as concomitant to the opening of this and the following Seals, are to be considered as merely emblematical, is a point which the limits of our knowledge in the different Regions of Nature, and of the Beings with which they are supplied, does not, perhaps, enable us to determine. But, from the agency and interference of such Beings in the fate of Nations and the affairs of this World, mentioned in the tenth Chapter of Daniel, and from some allusions, seemingly to the same subject, in the New Testament, made by our Lord himself, the first supposition does not appear to be altogether inprobable. But whatever power such Be- Dan. 10.—13. &c. Matt. 10. 18. Luke, 22. 53. John, 14. 30.

Chap. 6. ver. 3, 4. The second seal.

ings may exercise, we are sure it is merely a permissive, and limited power; it is not essential or proper, but given or conceded—power was *given* to him that sat on the Horse to take peace from the earth.

The subject here represented, then, is evidently the Introduction of Bloodshed, Conquest, and War. And next to Creation, and all that we have above ascribed to the Agency of the Eternal Son, This Event has proved the greatest and most perniciously interesting to the Inhabitants of the whole Earth; to every corner of which it has spread; and more than any other cause, independent of the established operations of Nature, has influenced the state of all the Inhabitants of the Earth, from the earliest ages to the present time; and is therefore the second Subject here presented.

At what period the quarrels, dissentions, and ambition of men first proceeded to Bloodshed and Slaughter, cannot be exactly ascertained from History. But it may be supposed, that it would be long before a practice so unnatural, so abhorrent from every principle of reason and humanity, could gain footing among men; for however general it is now become, and however necessary it may sometimes seem in the present State of the World; yet nothing in the whole Course of Human Events, nothing that presents itself to the observation of Man, is so unaccountable, so unnatural, so contrary to the very design and end of Creation and Being, as the general and wilful Slaughter of men by men, and all the devastation and destruction of War. Nothing like this is to be found in any other Species of the Animated Creation. And it can scarce be accounted for upon any other principle, than this of a permissive power in the hands of some Malignant De-

mon. But still the Lord of Nature is also the Lord of Hosts; and from the importance of this Branch of his Power has assumed it as one of his most appropriate Titles. And he that sat on the White Horse in the course of his Conquering shall surely subdue this enemy, and expel this Evil also; and from hence, having Conquered this Chief of Evil Opponents, dismounted him from his Red Horse, and restored Peace to the Earth, his "Name shall be called the Prince of Peace; and of the increase of his Government and Peace there shall be no end." Chap. 6. The second seal.

To the supposition, that it must have been long before a thing so unnatural, as that of Men killing Men, could prevail, it may perhaps be objected,—that the very first Man naturally born in the World killed the second, and that his own Brother. But we are not sufficiently acquainted with the circumstances of this fact to make a proper estimation of the case, or to draw a general conclusion from it. As it probably could not be then known what degree of violence would amount to privation of life, we may suppose the degree used might not be intended to amount to murder; and this the indulgence granted to the criminal seems to suggest. This is certain, that the Sentence pronounced, with the authority from which it proceeded, made such an impression even on the guilty Cain, that we may suppose it was long before another instance of murder or violent death occurred. From the solemity with which Lamech, probably near 200 years after, alludes to his having killed a man, and the reference he makes to the case of Cain, we may, I think, suppose this to have been the second instance of criminal, or violent killing of Men. And without knowing the particular circumstances of either case, we find, that Lamech, though Gen. 4. v. 23, 24.

Chap. 6. v. 3. 4. The second seal.

conscious of guilt, and apprehensive of the resentment of his species, and it would seem, in some degree, even of his own wives', yet considered his case as much less criminal, and more entitled to the protection of Heaven, and the forbearance of men, than that of Cain; and that "If Cain's death should be avenged seven fold, truly Lamech's seventy and seven fold.

But in any view, these are but private instances, and do not, perhaps, come within the proper acceptation of the term, "To take peace from the Earth," and the application of "The Great Sword;" which must chiefly be understood of Public and National Dissentions and Slaughter.

I think it is probable, however great the wickedness of man was in other respects, that Public War and General Slaughter did not much prevail before the Flood, as we know it did not for some Ages after it. The first Expedition of the kind we have any mention of in history, being that of Chederlaomer and his confederate Kings, against the Kings of Sodom and Gomorrah and their Confederates, about 423 years after the Flood. This supposition, that Public War and Slaughter did not prevail before the Flood, seems supported by the long lives of the Antideluvian Patriarchs, the greater part of whom lived from 900 to 1000 years. And it seems probable that a great proportion of the Inhabitants of the Earth, born before the Flood, lived to perish in it.

But however these conjectures may stand or fall, and to whatever period we may ascribe the going forth of the Red Horse and his Rider, it is clear that the Personage here introduced, represents the real, or emblematical Demon of War and Public Slaughter. And all the Insignia assigned to him, the Horse, the Red

Colour, the Great Sword, are each strictly appropriate to the same emblematical Representation; and after what has been said on the Insignia in the first Seal they can need no further comment. Chap. 6. v. 3, 4.

The Third Seal.

"And when he had opened the third Seal, I heard the Third Beast say, Come and See.—And I beheld, and lo, a Black Horse; and he that sat on him had a pair of Balances in his Hand.—And I heard a voice in the midst of the four Beasts say,—A Measure of Wheat for a Penny, and three Measures of Barley for a Penny; and see thou hurt not the Oil and the Wine." Chap. 6. v. 5, 6. The third seal.

The Personage here presented may be considered as the Presiding Demon, or Guardian Genius of Civil Policy, and especially of Agriculture and Commerce. And the subject set forth is clearly the introduction of Trade and Mercantile Transactions, with all their precision, exactness, and regularity; represented by the *Balance*, the *Measure*, and the *Penny*, the *price*.

It is also worthy of remark, that we have all the principal Subjects of Commerce, and Objects of Agriculture, in the earliest periods of society, specified, Corn, Wine, and Oil; with Money, the common medium: and of Corn, even the two principal species, Wheat and Barley, are named; which seem to have been the only species of Grain in use for food, even to a late period of society.

The last clause—*See thou hurt not the Oil and the Wine*—seems to me not to have been rightly understood, or rendered, by our Translators. The Original is literally—And thou shalt do, or thou mayst do, no Injustice in the Oil and the Wine—Και το ελαιον και τον

Chap. 6. v. 5, 6. The third seal. οινον μη αδικησης.—Thus the Measure and the Price being exactly fixed in the most essential articles, the Wheat and the Barley, a general injunction is given to see that no injustice, no wrong, was committed with respect to the Oil and the Wine, the next less essential articles.

Agriculture and the Commercial Intercourse of mankind, by which the bounty of Heaven and the blessings of Nature are produced, and universally circulated among the Inhabitants of the Earth; and the productions and advantages of every particular country and climate diffused to the whole, are among the most important and happiest Dispensations of the Divine Providence; and are at this period of society so well understood, and their advantages so universally acknowledged, that no apology can be necessary for considering them among the great and leading steps of the Divine Œconomy with respect to the state of human society in this world.

After Creation, Preservation, and the other Operations ascribed to the First Seal; and the General Effects of Peace and War, ascribed to the Second; nothing can be presented so universally interesting, or which has such influence on the general State of the World, as the culture, and mutual circulation of all the Productions of Nature and Art, by means of the Common Medium of Money; it therefore justly occupies the third place in this Arrangement.

In the first ages of the world, when men were but few upon the earth, and their wants also but few, simple, and natural, nature itself supplied every one with what was necessary to their plain and limited mode of life. And when in a somewhat more advanced state, some exchange of what one might abound in, and another want, became mutually convenient, it would be

made by the immediate exchange of one thing for another; without the use of Money, or any common standard of value; and without any exact regard to the quantity, of what each party had perhaps more of than they could convert to any useful purpose: this would be the case with Land itself, and many other of the natural productions of the earth; which in that age they could not have the means, nor understand the methods, of long preserving. In this state of society, and mode of exchange, no Balances, or exactitude of Measure, would be necessary. But when the earth itself was improved by cultivation, and its productions rendered more useful, and valuable, by labour; and when methods of preserving and storing them had been devised, more exactitude would naturally take place, especially in those subjects which can only be brought to perfection by cultivation, as Corn, Wine, and Oil: and hence would progressively arise the Balance, the Measure, and the Price, with all the precision and regularity of Trade and Commerce.

Chap. 6. v. 5, 6. The third seal.

That all this took place in a very early period of society, we have a remarkable instance in the transaction between Abraham and Ephron the Hittite, in the purchase of the Field and Cave of Machpelah for a burying place for Sarah his wife, and his Family. An instance in which we find, though not the verbosity and tautology, all the exactness and particularity of a modern conveyance, with much more plainness, perspicuity, and propriety of expression.—" And Abraham weighed to Ephron the Silver, which he had named in the audience of the Sons of Heth, four hundred shekels of Silver, current money with the Merchant. And the Field of Ephron, which was in Machpelah, which was before Mamre, the Field and the Cave

Gen. 23. ver. 16, 17, &c.

Chap. 6. v. 5, 6. The third seal. which was therein, and all the Trees which were in the Field, and that were in all the borders round about, were made sure unto Abraham for a Possession, in the presence of the children of Heth, before all that went in at the Gate of his City.—And the Field and the Cave that is therein were made sure unto Abraham, for a Possession of a Burying-place, by the Sons of Heth."

What an elegant improvement of the Jargon of our Scriveners, and the unintelligible Ambages of our Law-precedents, might be drawn from this oldest Record of a Conveyance in existence.

In all the other Horses here presented, both the preceding and following, the Colour is appropriated to the Destination and Character, according to our common Ideas; but I confess that no satisfactory analogy occurs to me why a Black Colour is ascribed to the Horse on which the Presiding Demon of Agriculture and Commerce goes forth; except the same may be considered as representing also the Guardian Genius of Distributive Justice; by which the intercourse of mankind is protected, and regulated, both in Commerce and the general transactions of Life; to which the Balance may indeed also allude; and I believe Black is the Colour very generally appropriated to the Ministers of the Municipal Laws, and the Dispensers of all the Apparatus of Distributive Justice.

The Fourth Seal.

Chap. 6. v. 7, 8. The fourth seal. "And when he had opened the Fourth Seal, I heard the voice of the fourth Beast say,—Come and See.—And I looked, and behold a Pale Horse; and his name that sat on him was Death, and Hell followed with him; and power was given unto them over the

fourth part of the earth, to Kill with Sword, and with Hunger, and with Death, and with the Beasts of the Earth." Chap. 6. v. 7, 8. The fourth seal.

The personages here presented are so immediate and direct to the thing represented by them, that the *terms*, at least, can scarcely be called emblematical; and can need little explanation.

It might perhaps have been expected in the natural course of things that this subject should have preceded the opening of the Third Seal; and that, when he who sat on the Red Horse had received permission to take Peace from the Earth; the introduction of the Pale Horse and Death should immediately follow. But it may be observed, that the successive order of opening the Seals does not necessarily imply the same succession, either of their introduction in the course of Nature, or of their operation; for from the nature of the things represented it is evident that they must all have a partly concurrent operation. Besides, it is not the first instance of Death in the world that is here represented, but rather his appearance and attitude, when, as Horace expresses it—

> Semotique prius tarda necessitas Hor. L. 1. O. 3.
> Lethi, corripuit gradum.—

When he began, as it were, with unbounded licence to domineer over the earth, and to devour his thousands at a meal; destroying men by so many different ways besides natural death.

Of these different ways we have the principal and most general here named, Sword, Hunger, and the Beasts of the Earth. By *Sword* must here be understood every implement of War, and all the means by which men violently slaughter and destroy one another. And how successful an instrument in the hand of Death

Chap. 6. v. 7, 8. The fourth seal.

this has been, ever since Regal Ambition, under the auspices of the Demon of War, took Peace from the Earth, is almost the sole object of History, both sacred and profane, to record.

Before the cultivation of the earth was understood, and the means of storing, and preserving its productions devised, and practised, it cannot be doubted but many died literally of *Hunger*, and want of the necessary sustenance of life. And before the almost universal circulation of the productions of every country by the modern improvements of navigation and commerce, we find long and severe Famine to have at times prevailed in almost every country of which we have any account.

When *Death* is here mentioned as one of the means by which this Demon of Destruction kills men, it must clearly be understood of natural death from natural and ordinary causes, in contradistinction to violent death from unnatural and extraordinary causes and accidents, as sword, famine, and wild beasts. Perhaps under this head Plague and Pestilence may also be understood.

That the Beasts of the Earth are named as one of the distinguished means by which Death destroys men, we may suppose to be strictly conformable to facts in the earliest ages of the World. Hence the stories, however much disguised by fable, of the Calydonian Boar, the Nemean Lion, the Lernean Hydra, and innumerable others.

That the Wild Beasts multiplied and spread themselves over the Earth, much faster than Men, is to be understood from all early History. And before men could follow them and possess themselves of the Earth, they were obliged in a manner to subdue them, and to conquer the Earth from them. And it cannot be doubt-

ed, but in the unassociated way that men then lived, while prowling in search of their food from the natural productions of the earth, and from such beasts as they could catch or kill, many of them must be destroyed, and devoured by the *Beasts of the Earth.* Hence the Heroes and Men of Renown of those days, principally derived their fame and character from hunting, from destroying, and expelling of Wild Beasts; hence the celebrity of an Apollo, a Hercules, a Meleager, and many others for feats of that nature. And hence a successful hunter in those ages was not only a patriotic, but a pious character. Thus Nimrod is called "a Mighty Hunter *before the Lord*"—an appellation, which, contrary to the constant use and analogy of Scripture, some seem to understand in a bad Sense. That Nimrod, by turning from the hunting of Beasts, to the subduing and oppressing of Men, might become a bad Man and a Tyrant, is a thing very possible, but no such thing is necessarily implied, or seems to be intimated, in the appellation of "a Mighty Hunter before the Lord," but the direct contrary.

Chap. 6. v. 7, 8. The fourth seal.

Gen. 10. v. 9.

Why the power of Death and his associate is said to be limited to a fourth part of the Earth does not clearly appear; and it is probable, we must here, as in other specifications of Number in this Book, consider the *fourth* as a definite used for an indefinite proportion. Except we might suppose the expression to refer to one of what is called the four quarters of the Earth; which would scarce be compatible with the usual analogy of Scripture, and the ideas and manner of speech of those days.

But it is necessary to take some notice of the Associate with whom Death is here accompanied. Hell is sometimes, especially in the Old Testament, used for

Chap. 6. v. 7, 8. The fourth seal.

the place where, and means by which dead bodies undergo dissolution and destruction: which in all countries has generally been either by interment in the Earth, or by he immediate operation of Fire. And from this its natural Sense the word has been transferred to signify also a place of reception for departed Souls, and where reprobate Spirits are to undergo punishment and destruction; and hence this also has been conceived to be under the Earth, and by the operation of Fire. And in a Christian acceptation this its figurative sense, is become in a manner its natural sense. The original word ʽΑδης, here used by St. John, is that by which the Greeks express their Infernal Regions, the general receptacle of the Manes, or departed Spirits.

But the word generally used in the Gospels, and by our Lord himself, for Hell, distinctively as a place of Punishment, is Γεέννα; and both its etymology and meaning are derived from the Valley of Hinnom, a place without Jerusalem, where great fires were almost constantly burning for destroying, and consuming, dead bodies, and other filth and nuisances from the City, to prevent unhealthiness, and infection. And here also, from the frequency of fires, they took occasion for that execrable idolatry of making their Children pass through the fire to Molech. Thus in the general sense of the New Testament, and in our Translation, by the combined operation of Death and Hell is signified the destruction of both soul and body; which we have reason to believe would have been final, and universal, but for the Interposition of our Blessed Redeemer; who, in his important Expedition of Conquering and to Conquer, shall finally subdue Death itself; and redeem from the destruction of Death and Hell, to Life Eternal, such of their victims as "by

patient continuance in well-doing seek for Glory and Honour, and Immortality."—*Amen!* Chap. 6. v. 7. 8. The fourth seal.

Or, perhaps, this late and conspicuous appearance of Death and his Attendant may refer to that Great Day of Death pointed out towards the close of the nineteenth Chapter of this Book; when—"All the fowls of Heaven are invited to the supper of the Great God Rev. 19. v. 17, 18, 19, 20, 21. —to eat the flesh of Kings, and the flesh of Captains —and the flesh of all Men, both free and bond, both small and great. When, the Beast with the Kings of the Earth and their Armies being assembled to make War against him that sat on the White Horse, the Beast with the False Prophet is taken and cast into the Lake of Fire burning with Brimstone—and all their Followers,—the Kings of the Earth and their Armies, are slain with the Sword of Him who sat upon the Horse. —After which, Death and Hell themselves are cast into the Lake of Fire." Rev. 20. v. 14.

In the four preceding Seals, we have, as it were, the general Prospectus, or Outline, of the whole Subject—of the whole Plan of Nature and Providence, laid down. In the fifth, we have some more particular intimation of the Special Providence of God towards the Faithful, toward his Chosen and Redeemed. The Sixth represents the final Catastrophe, and Dissolution of the present System of this World. In the Seventh, again, we have some very dark intimations of some of the Divine Dispensations, especially of Judgments, concomitant to the sounding of the Seven Trumpets, seemingly concurrent with the whole History of Nature and Providence.

The Fifth Seal.

Chap. 6. v. 9, 10, 11. The fifth seal.

"And when he had opened the Fifth Seal, I saw under the Altar the souls of them that were slain for the word of God, and for the testimony which they held.—And they cried with a loud voice, saying, How long, O Lord, Holy and True, dost Thou not Judge, and avenge our Blood on them that dwell on the Earth.—And white robes were given unto every one of them, ond it was said unto them,—that they should rest yet for a little Season, until their fellow Servants also, and their Brethren that should be killed as they were, should be fulfilled."

Our very limited Knowledge of the Nature and State of Separate Spirits, renders it very difficult to give any determinate explanation of what is here represented.

The expression—" Under the Altar"—like that of *Paradise*, and *Abraham's Bosom*, used in other places of the New Testament, denotes a place or State of which we can pretend to give no definite description or account: only the expression is adapted to the scenery which St. John seems to represent as the Theatre of his Vision, the Jewish Temple and Tabernacle.

But in the whole, the Representation intimates that the Souls of the Redeemed are in a State where they are Sensible that they are under the immediate Care and special Protection of God; but that their triumph and glory shall not be perfect and compleat till the final catastrophe of this present World, that important Consummation determined upon in the Divine Destinations.—" They should rest yet a little Season until their fellow Servants also, and their Brethren, that should be killed as they were, should be fulfilled" —till the Mystery of Iniquity shall have filled up its

measure—till the Elect of God shall be gathered from the four winds, from the one end of Heaven unto the other—till the whole General Assembly of the Church of the First-born shall have met. Chap. 6. v. 9, 10, 11. The fifth seal.

That White Robes were on this occasion given unto them, may intimate, that though the happiness of the Redeemed, shall not be perfect till the second coming of Christ, till the whole Scheme of God's Providence with respect to this World be closed; yet their Glory and Enjoyment may have occasional accession and increase.

White Raiment, or Robes of Light, is the appearance in which heavenly Messengers have, as described in Scripture, generally presented themselves to mortals. And if that Spiritual Body with which we shall be endowed after the Resurrection, has any relation to any thing cognizable by our present Senses, or any thing allied to Matter, it is probably to Light, the effluence of Fire, the most subtile, active, and powerful, of all material Substances; if we may call that material, which in some of its effects, as that of Lightening, or Electricity, seems to approach almost to the power and activity of Spirit itself. This seems, of all known Substances, the fittest for the investment, or organs of that exalted and active state which we expect in another world. And as the most perfect appearance of Light is the purest White, White Robes, or, an Investment of White, is the best conception, and representation we can receive of a Body of Light. This was the appearance of our Lord himself at his Transfiguration. And it is probable that the different appearances of his body after his Resurrection, and its occasionally exhibiting a more substantial and palpable form, by the print of the nails, eating of material food, and the like,

Chap. 6. v. 9, 10, 11. The fifth seal.

were only assumed for the immediate purpose of giving the Disciples the most certain, and most sensible evidence of the reality of his Resurrection. That those material and palpable diagnostics were not essential to the Body our Lord possessed after his Resurrection, is evident from the manner of his appearing, and disappearing on particular occasions. And the nature and appearance of our Lord's Person after his Resurrection, affords probably the best conception we can form of what shall be our own in a future state; "for when he shall appear we shall be like him."

The Sixth Seal.

Chap. 6. v. 12, &c. The sixth seal.

"And I beheld when he had opened the Sixth Seal, and lo, there was a great earthquake, and the Sun became as Sackcloth of Hair, and the Moon became as Blood.—And the Stars of Heaven fell, &c. &c. &c.*

The first four Seals represent the sending forth the Subordinate Agents in the great events of the general Providence of God toward men in this world—in Creation, Preservation, and Restoration, or Redemption; in Peace and War; in the various events of Life and Death, and the Dissolution of our present Nature and Frame; and in the Social, Civil, and Commercial Intercourses of Men. The Fifth Seal gives us intimation of a Future State of Retribution, and a glance at the condition of those who shall have finished their course here, while they wait the Great Consummation determined upon, and "the times of the Restitution of All

---

* As it would be tedious and unprofitable both for the Writer and the Reader, to transcribe long Passages, and even whole Chapters of the Text;—it is presumed that the attentive Peruser of this Explanation, will read it with the Bible open at the Passage in Hand always before him. The transcribing of the whole Passage is therefore, here, and in many following instances, omitted.

Things." But that, like every other discovery on this subject, which God has seen meet to grant us here, is exceeding dark and indeterminate; and seems immediately to refer to those only who have suffered death in the cause of Religion. Chap. 6. v. 12, &c. &c. The sixth seal.

The opening of the Sixth Seal evidently represents the events which shall accompany the final catastrophe of this present World. The Earthquake, the extinction of the Light of the Sun and the Moon;—perhaps only with respect to this our Earth,—the falling of the Stars; are circumstances with which the Dissolution of this System is always described in Scripture; and may probably be real events attending that awful Catastrophe. Only the Stars being said to fall to the *Earth*, must be understood to be spoken in accommodation to vulgar conception: as the Earth is certainly not the centre of gravity to the Stars.

Of all this awful Phenomena, with the Dissolution of the Earth, and the Departure of the Heavens as a Scroll when it is rolled together, the efficient cause is with wonderful force and propriety assigned by him who alone knew the immediate and Efficient Cause, our Lord himself, in his Description of the same Scene, in the Gospels of St. Matthew and St. Luke, in these word—"*For,*"—says he,—"*the powers of Heaven shall be shaken!*"—If we consider this expression as referring to those indescribable, but demonstrable, world-sustaining Powers of *Attraction* and *Gravitation*, how concisely does it convey the most clear and forcible idea of the awful Scene! For whatever those Powers may be, we are certain, that to the Dissolution of the whole System of this our World, nothing more is necessary than their being *shaken*, paralysed, or suspended, but for a moment. Conceive the mutual at- Matt. 24. v. 29. Luke 21. v. 26.

Chap. 6. v. 12, &c. &c. The sixth seal.

traction of the Sun, the Earth, the Moon, and the other Planets Suspended; and we see them instantly start from their Orbits, and rush into Destruction! perhaps fall in upon the Sun their centre; and all be dissolved to vapour. Or, being changed, and purified by the action of Fire, out of them may rise those new Heavens and new Earth, which we, according to his promise, look for. It is probable, that by the Stars, here, may only be meant the Planets; for whether the fixed Stars be such an essential part of our System as to be necessarily involved in its Dissolution, is more than we have ground to infer; they may have their own distinct Providence, and Periods. And the Production, and Dissolution, of Worlds, and Systems, may be frequent and successive Occurrences in the Infinite Operations of God, and the endless Revolutions of Eternity.

As referring to the known Power and Effects of Attraction in this our System, this Expression—*For the Powers of Heaven shall be shaken*, has always appeared to me particular, and exceeding emphatical; and seems not only conformable to, but a strong confirmation of the Newtonian Doctrine of Attraction; especially, as in St. Luke's Gospel by the particle, γαρ, this shaking, or paralyzing of the Powers of Heaven is expressly assigned as the cause of the Dissolution of this World, and the awful scene there alluded to, and in this passage of the Revelation more particularly described—ἁι γαρ δυνάμεις των ϋρανων σαλευθήσονται

Luke 21. v. 26.

And as the Dissolution of the World is ascribed to the *shaking*, the paralyzing or suspending of these powers, it is a direct inference that the sustaining of it is to be ascribed to the existence and operation of the same Powers, whatever the Powers alluded to may be.

The awful and universal terror, with which all the inhabitants of the Earth, every Mortal, shall be impressed on that dreadful Occasion, is here the same as is every where represented in Scripture; and what must naturally be the effect of such an important and tremendous scene. For there can be no doubt, but even the Righteous,—till they '*shall be changed*,' till the moment arrive that the *Mortal shall have put on Immortality*,—shall feel the alarm and horrors natural to such awful Objects, both from the infirmity of Nature, and from doubt and uncertainty, with some, of their own particular state.

Chap 6. v. 12, &c. &c. The sixth seal.

Chap. 7.—Continuation of the Sixth Seal.

To the accomplishment of the things belonging to this Sixth Seal, the whole of the Seventh Chapter seems to belong.

Chap. 7.—passim. The sixth seal continued.

The Four Angels holding the Four Winds, seem to be the Ministers of the last Judgment, by whose Operation this Sublunary System is to be dissolved or changed. They had received their Commission; but by another of those Ministers, or Agents, bearing the Seal of the Living God, are commanded to suspend their proceedings, and not to hurt the Earth, neither the Sea, nor the Trees, till they had Sealed the Servants of God in their Foreheads; by which we may understand some distinction to be made between the Righteous and the Wicked, by a mark obvious, at least, to Angelic Inspection. If we may suppose it to be known also to those who receive it; we may then conceive, that of the Inhabitants of the Earth, who in the conclusion of the last Chapter are represented as universally struck with apprehension and terror at the first signals of the approaching catastrophe, some

Chap. 7.—passim. The sixth seal continued.

would now begin 'to look up, and lift up their heads,' as conscious that their Redemption drew near.

With respect to the period of this last Judgment, or, the Great Day, as the Jewish Writers emphatically call it, I shall here just intimate, what, when I come to the 20th Chapter, I shall have occasion to discuss at considerable length,—that the term *Day*, is by no means to be understood strictly as a Day, or any particular limited portion of time. Many conceive that this Transaction will be of considerable continuance. To this Transaction some ascribe the whole Milennium, or Thousand years reign of Christ and his Saints upon Earth. Should this be the case, who can say how far many things, now so dark, under this and the succeeding Seal, may refer to that Period and Transaction. Especially the Sounding of the Seven Trumpets, and the Pouring out of the Seven Vials of the Seven last Plagues, in which are filled up the Wrath of God;—which evidently relate to one and the same Subject,—may, perhaps, belong to this Period.

The particular Enumeration of the Sealed of the Tribes of Israel, can only be understood as exhibiting definite for indefinite numbers. The order in which the Tribes are reckoned—the omission of the Tribe of Dan, and the insertion of the Tribe of Manasses, and the Tribe of Joseph, by which the number twelve is completed —may refer to Cabalistical Traditions, of which we shall attempt no explanation.

That the Subject represented here terminates in the final Consummation of the present Scene, is evident from the conclusion of it—from the Great Multitude which no Man could Number, of all Nations, and Kindreds, and People, and Tongues, standing before the Throne, and before the Lamb,—and from

the Universal Felicity, Triumph, Salvation, and Glory from henceforth to take place in the presence of God for ever and ever.

Chap. 7—passim. The sixth seal continued.

Chap. 8.—The Seventh Seal.

Chap. 8. The seventh seal.

As in the opening of the Six foregoing Seals we have represented to us the most important and interesting dispensations of Providence in the Natural and Civil World, and the final Catastrophe and Closing of the present Scene;—what are we then to make of the Seventh Seal yet to be opened? To apply particularly the events attending the opening of this Seal, would indeed be an exceeding difficult, and even presumptuous, attempt; probably beyond the reach of any finite comprehension. Yet a general application of them may, perhaps, be aimed at with some degree of analogical probability.

And first.—As we have already observed—that in the Six preceding Seals, though the representation is necessarily successive, the operation of most of them must be understood to be concurrent, and proceeding at the same time; so this last, in its operation and accomplishment, must, I think, be concurrent with the whole, from the commencement to the conclusion. Except we should conceive it to belong entirely to the Last Judgment, and Second Coming of Christ, according to the idea of that Judgment, as a continued æra, which we have just hinted above. But this would lead to an interpretation of this, and many other passages of Scripture, so widely different from all current and sanctioned Acceptation of them, that I dare, here, but barely suggest it to the free, and attentive Searcher of Scripture.

The opening of the Six former Seals may, perhaps, be considered as referring particularly to that

Providence which concerns *Man*, and those incidents and events which belong to his Natural, Civil, and Political Condition. This Seventh Seal, at least the sounding of the first four Trumpets,—if they are at all to be understood as having any Relation to the Literal Sense—may refer to that concurrent Providence, and those events which concern the *Material World in general*, the Substances or Elements of which it is composed, and their Influence on Human Happiness or Misery; and especially to those miseries and disasters which arise to man out of the depravations to which the Elements are subject, or the inflictions of which they, in the hands of Providence, may be the Instruments. To these the consequences of the first four Trumpets seem to refer. The Fifth and Sixth Trumpets plainly point to the miseries and woes arising from the power and operations permitted to Subordinate Evil Demons, Satan and his Emissaries. The Seventh Trumpet clearly refers to, and concludes, the Scene presented in the close of the Sixth Seal, the final Consummation of the Mystery of God, the Punishment of the Wicked, and the Reward of the Righteous, the Eternally Blessed and Happy State of the Redeemed.

Or, perhaps, in general, the first Six Seals may be conceived to refer to such events as arise out of the ordinary course of Nature and Providence; the Seventh, to what we call Supernatural Events, or those Divine Interpositions, whether of Mercy or Judgment, but mostly of the latter, rising from causes beyond, or beside, the ordinary Laws of Nature, or Providence; but which have been occasionally concurrent with the course of Nature from its commencement, and will be to its close.

The first thing presented at the opening of this Seal, after an interval of Solemn Silence, is, Seven Angels standing before God, to whom are given Seven Trumpets; and another Angel standing by the Altar having a golden censor, to whom was given much incense, that he should offer it with the Prayers of all Saints upon the Golden Altar which was before the Throne. Chap. 8. v. 1, 2, 3. The seventh seal.

The Solemn Silence of about the space of half an hour, and the Angels with the Trumpets, an apparatus appropriate to great and important Scenes and Personages, exhibit the Solemnity and Importance of the Ushering in of the Divine extraordinary Interpositions in the course of Providence; which are indeed the general Subject of Revelation, and the Display of which occupies the whole compass of Sacred Writ.

By "the Prayers of all Saints" here, may be understood all True and Sincere Devotion and Religious Worship addressed to God; and by the Incense given from Heaven, the influences of the Divine Spirit aiding and accompanying these. And the person who offers them may, I think, be understood to represent our Lord himself; by whose Mediation alone our Devotion and Worship come with Acceptance before God.

It is true, this Personage is here called an Angel; but this term, especially in the Original, is applicable to any Messenger, Minister, or Agent, acting by delegation from another; or sent by one person to another: and *Shiloh*, or *the Sent*, a term of nearly the same import, is particularly appropriated to the Redeemer. The term, Angel, is also in other places of Scripture expressly applied to Our Redeemer; as the Angel, or Messenger of the Covenant—Αγγελος της διαθήκης.— Μεγάλης Βουλῆς Αγγελος. Mal. 3. v. 1. Isa. 9. v. 6. Sept.

Chap. 8. The seventh seal.

A digression.

Indeed the great reproach and Stain of our Artificial Theology, our Creeds and Systems, and what may be called the Stamp of Antichrist, and the Mark of the Beast, upon them, is, this pretending to particularity and precision in assigning the personal distinctions, offices, and characters, of Beings, of whom nothing but the names, and a very few characteristics, are communicated to us, or at all cognizable by us. We have even mustered the Heavenly Hosts into Degrees and Orders with as much exactness as our Regiments; I think the Number is nine. And we have fixed the Rank, determined the Precedence, and assigned the Office, of all the incomprehensible Personages engaged in the infinite Operations of Omnipotence, with more precision and exactness than those of any Court of Europe are known; and every orthodox Divine will be Master of the Ceremonies to the Court of Heaven.

This, for its folly and presumption, might be thought merely *ridiculous;* had not the speculations, and disputes that have arisen about these absurd and incomprehensible Distinctions and Dogmas, produced the most *miserable consequences* to the Human Race; to the Subversion, equally, of the Faith, the Morals, and the Happiness of Men; and of the Glory of God, and Success of the Gospel. With respect to the first, the *folly* and *presumption* of these Pretensions,—" He that sitteth in the Heavens may Laugh, the Lord may have them in Derision."—With respect to the second, the *Misery* they have produced *in the World,*—" He shall surely speak to them in his wrath, and vex them in his sore displeasure."

I say,—*in the World,*—expressly in preference to *in the Christian Church,* because it is probable—that

had the simplicity, the purely moral and salutary spirit and tendency of the Gospel, as introduced by the Redeemer himself, been preserved; had it not been for those adscititious, unintelligible or absurd Distinctions and Doctrines, and the Disputes about them, the Religion of Christ had at this time been as extensively acknowledged, and professed, as it is known: and those Nations who are now Mahometans, Hindoos, or Pagans, to all of whom the knowledge of Christianity has reached,—had now made part of the Christian World; and professed that Religion, which, on account of the absurd and incomprehensible dogmas of some of its Teachers, and the wicked practices of some of its Professors, appears to them no wise preferable to their own Superstitions.

Chap. 8. v. 1, 2, 3, 4. The seventh seal.

Digression continued.

To instance in the Subject of the Trinity.—The Names and Doctrine of the Father, the Son, and the Holy Ghost, and their Characters and Relations with respect to us in the Work of our Salvation, are plainly stated in Scripture; because we are interested to know them. But of their Personal Properties, of the Manner of their Existence, Union, or Distinction; of their Number, Equality, or Inequality, not a word is said. On these points nothing is revealed unto us, because we are not interested to know them; and because probably nothing with respect to them is comprehensible by us; and therefore no particular belief or opinion concerning them is required of us, or enjoined upon us in Scripture. These are as much the Traditions of Men as those of the Scribes and Pharisees themselves; and not less is the word of God made of none effect by such Traditions.

Mark 7, 8.—v. 13.

On the other side, those who reduce the Eternal Son, Emanuel, God with us, to a mere Man, go as

Chap. 8.—v. 1, 2, 3, 4. The seventh seal.

much directly contrary to Scripture, as the others do beside and beyond it. Thus they who deny the Divinity of the Redeemer, and those who affect to define the Nature, Relation, and Procession, of the Father, and the Son, and the Holy Ghost, with the dogmatical precision, and in all the unintelligible Jargon of Scholastic Divinity, act equally without any support or authority from Scripture; and seem equally under the influence of the Spirit of Antichrist.

But though we may be incapable of comprehending, or explaining the nature of the Mediation of the Redeemer, and his Assumption of the Human Nature and Character; yet one reason for his doing so is so clear, and so important, that it is impossible not to see and acknowledge it; I mean, that of bringing the Divine Nature, Character, and Operations, the Objects of our Faith, and of our Religious Worship, more on a level with our capacities, and within the reach of our conceptions. This is indeed, a point so important, that perhaps to accomplish it is the object of all extraordinary Divine Communications with Finite Beings, particularly of all the peculiar advantages of Christianity.

Digression continued.

The mysterious and incomprehensible Nature of the Mediation of the Son in our behalf, can be no reason or argument why it may not be the means appointed by God for our Salvation and Restoration. Surely any one may, with the utmost certainty, be informed of the hour of the day by a clock of the most exquisite workmanship, without being able to comprehend the curious and artificial mechanism by which it is formed; and would be reckoned obstinate and absurd indeed, should he reject and contemn such information, because he could not account for, nor comprehend, all the wheels, and springs, and movements by which it

was produced. But how much more absurd would he be thought, should he pretend to dogmatize and speculate upon the Subject of this Mechanism. Even the terms *Father* and *Son*, applied to the Deity, must be understood to be only figurative, and metaphorical, accommodated to our Conceptions.

Chap. 8. v. 1, 2, 3, 4. The seventh seal.

Digression continued.

Upon this subject I cannot forbear a Quotation from a truly excellent Author. "No doubt it would be one of the most effectual ways to put an end to the numerous controversies of the Christian World,—if the plain and undoubted assertions of Scripture were made the Rule and Standard, whereby we ought to judge of such things as are more obscure and ambiguous. And could men but rest contented with those things which concern their Eternal Happiness, and the Means in order to it,—which on that account are written with all imaginable perspicuity in Scripture,—and the moment of all other controversies be judged by their reference to these, there would be fewer controversies, and more Christians in the World."

Stillingfleet, Origines Sacræ.—B. 3, S. 4.

But to return from this digression.—The same Angel is represented as filling the Censor with Fire from the Altar, and casting it into the Earth; which is the prelude to much awful Phenomena in the Kingdom of Nature; as—Voices, and Thunderings, and Lightnings, and an Earthquake. And this is entirely conformable to what we have before observed,—that our Lord, as he to whom the whole Divine Administration is delegated, is, by himself or Subordinate Agents, the Performer and Director of all the Divine Dispensations towards finite and created Beings, in every Region of Nature; many of which consist of Judgments and Punishments, which are generally represented as effected by the Operation of Fire. What here follows

The subject resumed. v. 5.

Chap. 8. v. 5. The seventh seal.

the casting of Fire from the *Altar* upon the Earth, may perhaps particularly refer to the miseries which have arisen from Religious Pretensions, and the Corruption and Perversion of Religious Institutions. Thus the Fire from the Altar cast into the Earth, may represent Rash and Ignorant Religious Zeal; which, though in itself an excellent and heavenly Principle, yet being corrupted and perverted to the Ends of Human Passions and Policy, has proved a source of the most disastrous calamities to mankind.

Chap. 8, v. 6. to the end. The first four trumpets.

"And the Seven Angels which had the Seven Trumpets prepared themselves to sound," &c. &c. &c.

This Subject of the Trumpets, and the events following them, is so exceedingly obscure, that we can venture to touch them only very concisely, and with much hesitation. Of the first four we have already observed, —that the events following them may seem to refer to those Miseries and Disasters of which the Depravation, and Infection, of the different Regions of the Material World and their Contents, are the Cause or Instruments.

Thus the First Trumpet may refer to the Depravations and Disasters arising from the Earth and Vegetable World;—the Second to those from the Sea;—the Third to those from Fountains and Streams of Fresh Water;—and the Fourth to those arising from the Influence of the Sun, the Moon, and other Celestial Bodies on the Inhabitants of the Earth, and on the whole System of Nature that is connected with it; especially on the Atmosphere, which must be affected from all the Sources above mentioned; and the influence of which, upon every Organized Body, is universal, and almost beyond Conception. But further to apply particularly these, or any other of the events

here described, I do not think that we have sufficient ground to go upon, or Light to direct our Steps; at least, I do not find that the grounds I have pledged myself to proceed upon, History, Analogy, and the figurative Language of Scripture, will support me any farther; nor do I see reason to hesitate in this opinion, from any thing I have seen in the attempts of others. I must also acknowledge, that I can condescend on no reason why, through these Phenomena, the Operation is, through the whole, restricted to a Third Part of their different Subjects. Chap 8. v. 6, &c. The first four trumpets.

From the last verse of this Chapter, and the triple Woe! Woe! Woe! proclaimed by the Angel, as to follow the Voices of the three remaining Trumpets yet to sound, we may infer that the Miseries and Woes to the Inhabitants of the Earth, arising from the depravation of Natural Objects, are far exceeded by those which arise from the Depravity of Spiritual and Moral Agents, and the Perversion of Civil and Religious Institutions; to which, not only the three remaining Trumpets, but the whole remaining part of the Book will be found in general to refer.

Chap. 9.—*The Fifth Trumpet.*

" And the Fifth Angel sounded, and I saw a Star fall from Heaven unto the Earth; and to him was given the key of the Bottomless Pit." &c. &c. &c. Chap. 9. v. 1. —12. The fifth trumpet.

That the Star falling from Heaven, to whom is conceded the Key of the Bottomless Pit, represents Satan, the Prince of reprobate Spirits, and the Locusts, his Angels or Emissaries, is a point that I suppose will not be disputed; and that the Smoke and Darkening of the Sun and the Air, with the Scorpion-power granted to the Locusts, intimate the confusion

Chap. 9. v. 1, —12. The fifth trumpet.

and misery coincident with the power and operation of Evil Spirits; and also the darkness and obscurity in which such objects are involved,—will, I suppose, be equally admitted; though the subject is capable of but little illustration.

Of the Bottomless Pit itself,—of the Nature and Situation of Hell, which is no doubt the object here intended,—that place appointed for the Prison and Punishment of the Devil and his Angels, and of all degraded and reprobate Spirits, whether Demons or Men,—all speculations are but mere conjectures. But perhaps the most probable conjecture is, that it consists of, or exists in, that part of the Infinite Abyss not yet converted by the Divine Fiat from a Chaos to a Kosmos, where Light, Order, and Form, have not yet been commanded; such a Region of Bottomless Depth, and Boundless Extent, we can readily conceive still to exist in Infinite Space.

Of the description of the Locusts, said to rise out of the Bottomless Pit, it is difficult to give any particular explanation. Their being called Locusts, seems principally to allude to their number and destructive operations; for in nothing else do they resemble Locusts, except in their having wings. And the command given them,—" not to hurt the grass of the Earth, neither any green thing, neither any tree; but only those men which have not the Seal of God in their Foreheads,"—excludes every thing natural to Locusts, and restricts their operation, and design entirely to Spiritual and Moral Effects. And this confirms the Opinion we before intimated, that the *Woes* here threatened refer wholly to the Miseries arising from the Depravation of Moral and Spiritual Agents, Men and Demons.

Their coming out of the Bottomless Pit, according to what we have above hinted of its Situation, might suggest the idea of numbers of degraded Spirits, from the various Regions of Nature, being, for ages, and even before our System existed, thrust down into those Regions of Darkness and Confusion, and there reserved to fulfil the purposes of the Divine Will. And this, no doubt, for having violated the Laws of their Nature, and offended the Author of their Being, in some pre-existent State. This conjecture seems confirmed by the Legion of Devils beseeching our Lord that he would not command them to go out into the Deep—εἰς τὴν Α'βυσσον—the same term here used, only the word φρεαρ, pit, is here added.—It would seem they knew that was the place naturally destined for their abode. Though from this Abyss they may occasionally, as in the present instance, be let forth to execute the purposes of the Divine Will in the Organized Regions of Nature.

Chap. 9. v. 1. —12. The fifth trumpet.

Luke 8. v. 31.

But that it is only for the purposes of Punishment and Destruction that a permissive power is granted to them, appears both from the Agency and Operation here ascribed to them, and from the Name of the Chief or King, that is set over them, in the Hebrew tongue Abaddon, in the Greek Apollyon,—both, in their respective languages, signifying literally, the Destroyer. Their Operation here is "to torment Men five Months;" a period to which we cannot presume to assign any particular, even analogical, meaning.

Perhaps all Evil, Destruction, and Misery, both in the Moral and Physical World, are the permissive works of this Agent and his Subordinate Emissaries, whether Demons or Men. And therefore the Redeemer, who is destined to extirpate Evil and Mi[illegible],

Chap. 9. v. 1, —12. The fifth trumpet.

from the Works of God, is with great propriety said to be "made manifest that he might destroy the *Works of the Devil.*"

Were we to attempt any further explication of these Locusts, and their effects; in conformity with the supposition that they here represent Evil Spirits, we may understand the expression—"their Torment was as the Torment of a Scorpion, when he striketh a man,"—to refer to that dreadful pain of Remorse, to which they who are resigned to the influence of Satan and his Emissaries are often unavailingly subject; and with this conjecture it entirely agrees that "men shall seek Death and shall not find it; and shall desire to die, and Death shall flee from them."—What, besides the insupportable Torments of Remorse, is known to produce such a state as this? The *Scorpion*-sting of Remorse is indeed a familiar and appropriate Expression. That "their Stings were in their Tails" may also refer to the after-action and recoiling nature of Remorse and Despair, the natural effects of the Works of the Devil. The resemblance of these Locusts to Horses prepared to Battle,—and their faces to the faces of men, may refer to the Operations of War, in which, under the Instigation of Demons, Men and Horses are the principal Instruments.—Their having Hair as the Hair of Women, may allude to their influence in the allurements of Pleasure and Voluptuousness; and their Teeth as the Teeth of Lions, to their equally fierce, relentless, and cruel nature.—But these are only common-place conjectures, and of no importance here.

The Sixth Trumpet.

The events following the sounding of the Sixth Trumpet seem to be a continuation of those of the Fifth, and of the Effect and Operation of the same Agents, there introduced and described, Satan and his Subordinates. But I do not see sufficient ground, or light from Reason, Analogy, or History, for me to fix upon any particular application of them; only according to the Character of the Actors, Destruction and Misery, and the Punishment of hardened and impenitent men are still their Work. And probably to a permissive influence and agency conceded to that same Angel to whom was *given* the Key of the Bottomless Pit, all Destruction and Misery, especially the Horrors and Miseries of *War*, are to be ascribed. Which, though it be kindled, and carried on, by the immediate counsels and agency of Man; yet is so contrary to the most essential principles of his Nature, Reason, and Humanity; and in general, even where most successful,—in its final consequences has proved so destructive to the Conquerors themselves, that it may well be supposed that it could never have prevailed to the extent that it has done, but by the Instigation and Delusion of some Malignant Being, whose direct object and design was *Destruction* and *Misery*. This point, the finally destructive consequences of War and Conquest, even to the Conquerors, and the probability of its arising from the Instigation of Malignant Demons, may, I think, be well supported by an *Induction* of Facts, from the earliest accounts of History to the present Day.

Chap. 9. v. 13, &c. The sixth trumpet.

See such an Induction, Appendix No. 1.

There is nothing in the History of Man, there is nothing in the History of Nature, so unnatural, so incredible,—did not fact force the belief of it,—as the

Chap. 9. v. 13. &c. The sixth trumpet.

Wars of the Human Race, as the Horrors, Misery, and Destruction that the species of Men has exercised upon itself. There is nothing like to this in any other species, in any other part of the System of Nature. But the thing itself is not more extraordinary, unnatural, and incredible, than the means and instruments by which it is effected. That one man; and that one often the weakest, the wickedest, the most foolish, the most worthless and contemptible of his Race, should so far get the start of his Kind, as to enslave and destroy Millions, every one of which, singly, were his equal, or superior; and make these the ready and voluntary Instruments of Slavery, Slaughter, and Destruction to Millions more; with whom they have no quarrel, from whom they have received no injury or offence, and by whose Slavery or Destruction they expect no Advantage; and to accomplish all this at the evident hazard of their own lives.—*This*, I say, coolly and rationally considered, is the most unaccountable and extraordinary Phenomenon in the whole History of Nature; or, rather, what may most justly be called unnatural, and ascribed, as it here is, to what we call a Supernatural Influence and Agency.

But not only are *enslaved* Nations thus made the tools of the most Depraved and Worthless of their Kind; but even in *Free* Nations, and such as live under the Protection of Laws, and Laws themselves have made,—thousands are ready to sell themselves to be the Instruments of the same Execrable Work. I say *sell themselves;* for he who has once enlisted as a Soldier, has no longer any property in, or disposal of, himself; but is the tool of another, as much as the musket he carries. Nor dare he question the work he is put to, however horrid; whither to his own sure de-

struction or that of others, more than the horse he rides; nor, when once engaged, however wretched he may find his state, can he attempt to escape or disengage himself from it, but with the forfeiture of his life as a deserter. And all this is undergone for a pittance, a mere subsistence, less than the most sordid labourer can earn; and who, if he like not the work he is put to, if it is unlawful, or against his conscience, may refuse it; or if his employer but strike him, may have satisfaction for the injury. But the Soldier must suffer, without appeal, or redress, a Thousand Stripes; and if he faint and sink under them, as he often does, the operation is only suspended till he is able to support more.—And how invincible must be the tendency of that course of life to depravation and profligacy, where such shocking discipline is necessary; and where even such shocking discipline cannot restrain or reform the Character!

Chap. 9 v. 13, &c. The sixth trumpet.

Must not all this Depravation, Debasement, and Misery, be the effect of some Malignant Influence and Agency, which may justly be termed Supernatural?—And to whom can such scenes of Slaughter and Misery as we have lately seen and heard of, be sc properly ascribed, as to that Desperate Spirit, cast out from Heaven, and come down unto the Inhabitants of the Earth, having great Wrath because he knoweth that his Time is Short.

The first sketch of this was written after the affairs of Ulm and Austerlitz, 1805-6.

But when we see such Scenes of Destruction and Misery, works so truly Diabolical, designed and executed by the Ruling Powers of the Earth, and, with the greatest part of them, their principal object and employment; is it not with great propriety, that to Satan is ascribed in Scripture, a kind of legitimate supremacy over the Kings of the Earth, and that he is

Chap. 9. v. 13, &c. The sixth trumpet. Rev. 16. v. 13, 14.

called the Prince of this World; and that the "Spirits of Devils" are said to "go forth unto the Kings of the Earth, and of the whole World, to gather them to Battle;" finally indeed "to the Battle of that Great Day of God Almighty,"—of which we shall have occasion hereafter to speak. But we have proposed an Induction of Facts upon this Subject, to see whether they will not prove, even the most successful Wars, carried on with a view to Conquest, as recorded in History, to have been no less destructive of the real Interest and Happiness of the Conquerors themselves, than contrary to Nature, to Reason, and to Humanity. And if this point shall be made clear with respect to the Conquering Commanders, it will certainly be allowed to be much more so with respect to their deluded and wretched People and followers. And how much more still it is so, with respect to the Conquered People, and all around the Conqueror, the miserable and debased state of the Continent of Europe at this time too plainly proves.

In the Original Copy here followed the proposed Induction.—But it having run out to too great a length even for a Digression,—comprehending, indeed, a kind of Epitome of History and Politics with respect to the final Consequences of Wars for Conquest, and of Conquerors, from the earliest ages to the present time,—it has been thrown into an *Article by itself, and added as an Appendix to this Work;* and may by some, perhaps, be reckoned the most interesting part of it.

At present, then, we will resume our subject.—What we have hitherto seen of these Fifth and Sixth Trumpets, seems to refer in general to the penal Provi-

dence of God, and those Miseries inflicted on men by the permissive agency and incitement of Evil Demons; and to the Hardness, Impiety, and Impenitency of Men under these Inflictions. In the 10th Chapter, and part of the 11th to the 14th verse, we have some different Phenomena, which must still be ascribed to the Period of these Trumpets. Chap. 9. v. 13, &c. The sixth trumpet.

Chap. 10.—Passim.—The Little Book to be eat up by St. John.

We have here the description, and descent from Heaven, of a Mighty Angel, who with awful Solemnity, and Emphasis, proclaims the Expiration of Time, and by consequence, the end of all Mortal Things. This Angel holds in his Hand a Little Book open. This may, perhaps, be understood to be the same with the sealed Book in the Fifth Chapter, now by the Lion of the Tribe of Juda Opened, and the Seven Seals thereof Loosed; or, perhaps, only the communicable part of that Book, and therefore called a Little Book; as containing only those Mysteries of the Divine Providence, now by the Interposition of the Mediator, communicated to men through the Subordinate Ministry of his Servants the Prophets, and other divinely-commissioned Messengers. Hence the Inspired Writer is directed "to take the Book, and to eat it up," and then informed that—he must prophecy before many Peoples, and Nations, and Tongues, and Kings. To the Prophet Ezekiel a similar Commission is given, by nearly the same emblematical representation, as may be seen in the close of the second and beginning of the third Chapters of his Prophecy. Chap. 10. passim. Ezek. 2. v. 9, 10. Ezek. 3. v. 1, 2, 3.

The Book was in St. John's mouth sweet as honey, and after he had eaten it his belly was made bitter,—

Chap. 10. passim. The Sweetness here may allude to that ineffable pleasure with which Divine Inspiration may be supposed to be perceived and felt; and the bitterness to those painful sufferings and severe trials, to which the Inspired Servants of God, and all who devote themselves wholly to his will in this world, are often, in consequence, subjected. Of Ezekiel it is only said, that when he had eaten the Roll of a Book that was sent unto him—"It was in his mouth as honey for sweetness." One of our own Poets exclaims,

How vast the rapture that a writer knows,
When in his breast a vein of fancy glows!

How much greater still must be the pleasure from a divinely-inspired vein of fancy. Though in fact A digression. there is probably a nearer affinity between Inspiration and True Genius than is commonly supposed. Both are the particular gift of Heaven; and both no ordinary gifts.—Cicero. *Vir magnus nunquam fuit sine afflatu divino.* And it is not merely by the same name, as in some languages,—the word *Vates*, for instance, in the Latin,—that the Prophet, and Poet, or Man of Genius, are identified; there is also a sameness, or congeniality, in their Mind, or Internal Character. And from Scripture itself we find by several instances, that Inspiration does not necessarily imply sincere Piety, and perfect Purity of Morals, more than Genius does. In every real Poet, Virgil, for instance, we find many things that scarce come short of Prophecy. And there are many things to which we justly allow the name of Prophecy, that might merely be the presages of an intense, penetrating, and sublime Mind; tracing the probable train of events in the established course of Nature and Providence, from facts and characters imme-
Isa. 45. v. 1, &c. diately before him.—Thus when Isaiah foretold the

return of the Jews from the Babylonish captivity, and Chap. 10. passim.
named Cyrus as their Deliverer, near 200 years before Isa. 45. v. 13.
the event took place; and when Jeremiah prescribed 70 years as the duration of that captivity,—we are sure in both instances they were supernaturally inspired with the knowledge of the fact. But when Jeremiah, equally in the Character of the Prophet and Poet, says —"Behold the bruit is come, and a great commotion Jer. 10. v. 22.
out of the north country to make the Cities of Judah desolate and a den of dragons."—And again—"Because ye have done all these works, saith the Lord, and I spake unto you—but ye heard not—therefore will I do unto this house which is called by my name, wherein ye trust; and unto the place which I gave unto you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." Jer. 7. v. 13, 14, 15.
This, and such like effusions, might be in a great measure the confident suggestions of a capacious and poetic mind, reflecting on the gross perversions of their Political and Religious Institutions, with the Depravity of their Public Characters, and the natural course of a Judicial Providence. And the threatening attitude of the Assyrian or Babylonish Empire at that time, might well suggest the Instrument.

When on occasion of the King of Babylon's hav- Isa. 39.—passim.
ing sent letters and a present to Hezekiah, King of Juda, and he had somewhat ostentatiously displayed to them his wealth and splendour, Isaiah told him that the days should come that all his wealth and splendour should be carried into Babylon—the then rising power of the Assyrian Monarchy impressed on his mind by a divine impulse, common to both Prophet and Poet, might not improbably suggest such an issue.—Buo-

Chap. 10. passim. This was written some years before Buonaparte really declared his pretensions to the Crown of Spain.

naparte lately sent such a Letter and Present, to the Prince of Asturias, and I doubt it will scarce be thought Prophecy to predict an exactly similar issue; it is true the event foretold is probably not at so great a distance.

Digression continued.

Jer. 18. v. 18. 20. v. 5.—10. 26. v. 8, 9.— 38. v. 1—4—

If to speak with confidence of contingencies that may, or that *must*, arise out of the natural course of Human Affairs, be to Prophecy,—as Percy said—"O! I could Prophecy!"—But alas!—My Prophecies would probably, both for myself and my country, be more disastrous, and not less discredited, than those of Casandra herself; or, as more to my purpose,—than those of Jeremiah. But he must be blind indeed, and void of Mind and Thought, who sees the present Gross Perversion of the British Constitution, and the Shameless Depravity of our Public Councils,—the House of Commons, the Constitutional Barrier of the People against the Avarice and Encroachments of the Executive, become the very Engine and Tool of its Boundless Rapacity.—Blind, worse than blind must he be who sees all this and cannot Prophecy—cannot see

"By hasty steps aproaching fast our fall."

Britain Preserved, B. 1. v. 418, &c.

"Thus fond indulg'd, with false insidious smile,
Thy life-blood, Britain, curs'd CORRUPTION drains,
Thy very vitals squeezes, to provide
The bait for LUXURY, whose voracious gorge,
Fearless of fate, fast as it comes, devours;
Nor heeds, she swallows her own bane the while,

Britain's fate.

By hasty steps approaching fast her end;
When all exhausted that they can devour,
Drain'd from the heart and veins each vital drop,
The goodly form, dissolv'd, must fall to fate,
And famish'd with her fall th' accursed brace.

Thus on some mountain's brow, distinguish'd stands,
From all the forest round, an aged oak;

Deep as the hills' foundations strike its roots, Britain Preserved, B. I, v. 418, &c.
Wide spread its branches o'er the neighbouring grove,
Its top aspires to heaven, and from the clouds
Attracts the nursing dews; which copious shed
On many a plant below, and shrub, and tree
Inferior, long they grateful thrive and grow, Britain's fate.
Nurs'd and protected in its bounteous shade.
In vain the storm assaults, the wind assails;
The light'ning's flash, the thunder's bolt is vain,
The tempest's whole collected rage it scorns;
Scarce bend its utmost branches to the blast,
That tears the neighbouring forest by the roots.
For ages thus defying all assault,
Firm and majestic still it stands unmov'd;
And seems coeval with the rocks its sheds,
And but with earth's foundations doom'd to fall.
But should some inbred poison taint its core;
Some noxious insect, or some blighting blast,
Infect, or intercept, the vital stream
Through many a tube slow circling from the root;
Sudden, its foliage fades, its branches fall,
Its trunk decays; though spring with genial showers
Returns, no more returns its vernal bloom;
It falls to wreck, and in its ruins whelms
The plants it used to shelter in its shade.

Thus by CORRUPTION's secret-working power
Inly deep tainted, and the vital streams
Diffusing health and vigour to her frame
From their due course diverted, and profus'd
On LUXURY and her train, Britannia hence
Convuls'd and shaken, totters to her fall:
And every adverse power exulting sees,
And deems her destined fate now full secur'd.—

Either must this be the sure, and not very distant, event; or, the people, insulted, provoked, and plundered beyond patience, raising indignant their voice, shall dissipate the portentous threatening cloud: it re-

Chap. 10. passim.

quires but the breath of their mouth to do so; when the baseless fabric, built on the sinking quick-sand of Corruption, shall fall and disappear; and, though great and perilous may be the Fall thereof; yet I fear in "this is all our Salvation and all our hope."—But let it always be kept in mind, that here, and on every occa-

Digression continued.

sion, in these strictures, where the *People* are mentioned, it is not the rash tumultuous Mob that is meant. That, whether in the hands of a demagogue, as in Lord George Gordon's Riots; or, of the Tools of Government, as in those of Birmingham, is the most dreadful of all Destructive Engines. But by the *People*, here, is uniformly meant the Great Body of the Nation, the Aggregate Number, Wealth, Wisdom, and Virtue of the Empire.—There is indeed another less dangerous, and more to be desired, Remedy; but from some unsuccessful attempts to apply it, I am afraid we are past its reach. It is this—That among the Aristocracy, the few uncorrupted and real friends of the country,—if a few such may yet exist—should obtain the Administration, and be supported in it by the decisive Voice of the People. But every attempt towards this, of late, we have seen miserably frustrated, either by the base Intrigues of a Court, the contemptible want of Principle in Individuals, or the servile Corruption and versatile Obsequiousness of Parliament; or, by the united influence of all these. And from the untimely death, first of the Marquis of Rockingham, and lately of Mr. Fox,—almost the only two persons, who seemed from their Influence capable, and from their Principles sincerely disposed, to promote the real Interest equally of the Constitution and of the Crown, of the People and of the Government,—it would almost seem that a Judicial Providence was en-

gaged against us. Nor can we wonder, or complain, if when by boundless Prostitution we voluntarily consign ourselves to Destruction, Providence also should give us up, and confirm our doom. Chap. 10. passim.

But the Writer pretends to no supernatural gift, though he thus prophecy. Nor is he a stranger to the confident compliments paid to the Wisdom and Virtue of Government, by those whose Interest requires the Continuance of the present Perversions. But though they, or an Angel from Heaven, should affirm that the present Government of this Country may subsist, for generations, and the Public State be permanent, conducted upon its present Principles and Practices,—no man capable of the free exercise of a rational mind can believe it. They are now born who may witness another Revolution, he that shall see another Century as far advanced as the present will assuredly see it. The Characters, the Capacities, the Principles, of the Princes of Europe at the present day secure it. In this Country they are by the Royal Marriage Act, legally and necessarily consigned over to libertinism and profligacy of Life and Manners. For, whether they marry according to the mode of Courts, without knowing, without seeing, without the possibility of affection or fidelity to the Object; or, whether they remain in licentious Celibacy, this is the naturally expected, and experienced, consequence: though it cannot be denied that we have a striking and truly admirable example of the contrary in the First Personages of the Empire. This pernicious and impious Act, "which frameth mischief by a Law," is equally hostile to the Virtue and to the Happiness of both Sexes of the Royal Descendants. Digression continued.

Chap. 10. passim. Digression continued.

And surely the sanctioned mode and practice of Royal Marriage, even in Christian States, is strictly and literally the grossest Prostitution. Whoever knows the Etymology of the original word Πορνεια, knows it means strictly and literally the prostituting those connections and intercourses of the Sexes, for Policy, Interest, or Gain, which ought to arise alone from Sentiment, Affection, and Choice.

Chap. 11.—*The Two Witnesses,—and the Seventh Trumpet.*

Chap. 11. v. 1, 2.

The principal Subjects of this Chapter are, the Two Witnesses, and the Seventh Trumpet. But it is introduced with an order to St. John to—"Rise and measure the Temple of God, and the Altar, and them that worship therein." By the Temple, Altar, and Worshippers, here, may be understood the whole Visible Creation, the universal System and Society of Beings, but especially the animated and rational part thereof, who Serve and Worship God, by acknowledging his Sovereignty, displaying his Glory, and fulfilling his Will; of all which the particular Observation, Estimate, and Survey may be here enjoined; and a supply of the necessary instrument or means, implied in the Reed like unto a Rod.

The Court to be left out, as given to the Gentiles, may refer to the Reprobate Part of Created Things, that portion of the Divine Works, where, by the unsearchable Counsels of God, the partial operations of Evil have gained access, and been for a season permitted; and even Good, and the Doers of Good, often subjected to the influence and controul of Evil, and of the Agents of Evil, Men or Demons, who may be here

intimated by the term Gentiles. Or, the Measuring and Survey of the Temple may refer to the very View and Display of the Divine Dispensations and Counsels here exhibited in this Book of Revelation.—" The Holy City shall they tread under foot *forty and two months.*" This is an important period, occurring frequently under various forms of expression, both in the Old and New Testament, as we shall have further occasion to notice.—" And I will give power to my Two Witnesses, and they shall prophecy *a thousand two hundred and threescore days clothed in sackcloth.*" Chap. 11. v. 1, 2. v. 3.

The two witnesses.

Few points in Sacred Writ are less agreed upon, or decided by Commentators, than who these Two Witnesses are, or what they represent. I do not know whether the following Interpretation has ever before been suggested; but to me it appears so clear, and so applicable throughout, that I am persuaded it will be acquiesced in by all who will pay a due attention to the subject.—By the Two Witnesses are certainly to be understood—*Natural and Revealed Religion—Reason and Revelation*—or, the *Administrations* of these two Dispensations of One Great System of Universal Religion. These are the Sole Witnesses for God in the World, sanctioned by himself, exhibiting full proof of his Being, Attributes, and Authority; comprehending all that is essential to the True Knowledge of God necessary for man in his present state, and to his arriving at the highest perfection, and happiness of his Nature. Both constantly agreeing in one Testimony, though two in form; both in their genuine and uncorrupted scope and tendency uniformly teaching to—" Fear God, and Work Righteousness;" and that they who do so shall be accepted with him. And to this Interpretation, I think, will agree all the charac-

Chap. 11. v. 3. teristics, and incidents, ascribed to the Two Witnesses.

The two witnesses.

The time assigned to their prophecy, or the exercise of their power and office, is the same important mystical period in which the Holy City is given to be trodden under foot;—forty and two months being the same with one thousand two hundred and three score days, or three years and a half. This period, as we have already observed, occurs several times in Scripture, under various forms of expression; and, I think, is always to be understood, as Mystically expressing the whole Period assigned to the Duration of this World, and the present Administration of the Divine Dispensations in it.—The persecuted Woman representing the Church in this World, or the whole eternal scheme
Rev. 12. v. 14. of the Divine Destinations towards Finite Beings—is to be nourished in her place in the wilderness *for a time, and times, and half a time.*—And power is given to the Great Portentous Beast, representing Despotism, all Perversion of Government and Rule in this World,
Rev. 13. v. 5. *to continue forty and two months.*—And the period by which a power in sublunary things is permitted to the
Dan. 7. v. 25. Evil Agent described by Daniel, is—*until a time, and times, and the dividing of time*, or of a time.—And
Rev. 11. v. 2. here the Holy City is to be *trodden under foot forty and two months*,—and the Two Witnesses to prophecy
Rev. 11. v. 3. *a thousand two hundred and threescore days*,—all which expressions clearly notify the same period of time, viz. a year and two years and half a year, or, three years and a half. But what may be the real period mystically pointed out by these expressions: or assigned to the Duration of the Present System of Things, is, I believe, not permitted to Man to know.

"These are the two olive trees, and the two candlesticks standing before the God of the Earth." Chap. 11. v. 4.

The two witnesses.

This plainly points out the subject here described to be the emblematical representation of the Dispensation of Light; or the Apparatus by which all light and knowledge concerning God is diffused through the Earth. Their being said to stand before the God of the Earth,—or, as the same thing is expressed by the Prophet Zachariah—"that stand by the Lord of the *whole* Earth,"—intimates that all the knowledge of God, in whatever way communicated, is obtained by the light diffused by means of this Apparatus, the two Olive Trees, and the two Candlesticks; and it also intimates that this Apparatus does diffuse light, less or or more, to the whole Earth. Candlesticks, or Lights, are placed *by* or *before* the objects they are intended to shed light upon; but the light they shed will be diffused every way around to a great distance, and to this distance the object before which they stand will be more or less distinctly seen.

Zeck. 4. v. 14 & passim.

There is even a particular propriety and meaning in God's being *here* designated *the God of the Earth*. There may be other Means, or Organs of Communication by which God may discover himself in other Regions of Nature; but to the Inhabitants of the Earth, it is by means of Natural and Revealed Religion alone, by these two Olive Trees and two Candlesticks, these Two Witnesses, only that he is known; it is from these alone that all our Ideas and Conceptions of his Nature, his Being, his Attributes, and Perfections, and of our Duty toward him, and our Hopes from him are derived.

The emblematical propriety of the Olive Trees and Candlesticks arises from the use of Olive Oil, for

Chap. 11. v. 4. The two witnesses.

light in ancient times, and from Candlesticks being used to express whatever was applied to contain, or support, what gave light. It is plain then, that the Object of these Two Witnesses' prophecy, is to give light concerning God before whom they stand. Their being clothed in Sack-cloth, the Habit of Humiliation and Mourning, evidently alludes to the generally sad and depressed state of true Religion, and its sincerest Ministers in the present World.

Thus the whole description, and allusion here, are so clearly applicable to the Two Dispensations of Natural and Revealed Religion, to the Discoveries of Right Reason, and the Communications of the Divine Spirit, comprehending all genuine Revelation, sincere Piety, and pure Morality, that it would be superfluous to enlarge further upon it.

ver. 5. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them he must in this manner be killed."

This must allude to the Denunciations of both Natural and Revealed Religion against all Contempt and Violation of Religious Sanctions, and whatever is sacred to God, and to Religion, Natural or Revealed.—Of such Denunciations and their effects, of the Judgments inflicted upon the violators of Religion, numerous instances occur both in Sacred and Profane History. In the Sacred Writing indeed the instances are so many, that the whole History of the Jewish Nation is little more than an Illusrration of this Important Doctrine. And in Profane Writings, the Roman History particularly, and more especially in the early and prosperous Days of the Republic, when Virtue and Piety were cultivated among them, the acknowledged

instances of it are innumerable, as may be seen in almost every Book of Titus Livius and other Historians. But one of the most striking instances in Profane History is exhibited in the fate of Brennus and the Gauls under his command, as recorded both by Greek and Latin Historians, particularly by Justin.—The words of the great and venerable Camillus on this subject, the Sacredness of Religious Sanctions, are so particular and emphatical, that I cannot forbear both transcribing and translating them. After the City had been taken by the Gauls, and almost miraculously recovered from them he says—"Equidem, si nobis cum urbe semul positæ traditæque per manus religiones nullæ essent, tamen tam evidens numen hac tempestate rebus adfuit Romanis, ut omnem neglegentiam divini cultûs exemptam hominibus putem. Intuemini enim horum deinceps annorum vel secundas res, vel adversas: invenietis omnia prospere evenisse Sequentibus Deos, adversa spernentibus."—"Surely, had there been no Religious Institutions fixed even with the foundation of the City, and handed down to us; yet on this occasion a Divine Interposition in the Roman Affairs is so evidently clear, that I might think it would exclude all neglect of Divine Worship. For, trace back the transactions of past years, whether prosperous or adverse; you will find, that every thing proceeded prosperously with us when we paid regard to the Gods, every thing adverse when we neglected them."—This sentiment in the mouth of Camillus, in favour of Religion and the Fear of God, coming, not from one devoted to its service, one that could be suspected of Interest or Superstition; but from one of the greatest Generals, and best men of Antiquity, a man of the most clear and vigorous, but pure and uncorrupted mind, I have always

Chap. 11. v. 5. The two witnesses.

See Liv. B. 1. Ch. 31. B. 2. Ch. 36.

Just. B. 24. Ch. 6, 7, 8.

Liv. B. 5. 51.

Chap. 11. v. 5. The two witnesses.

thought one of the most important passages of Profane History. Or if we consider the Sentiment and Language as Livy's, it is equally an instance how deeply the principles of Natural Religion, and the sense of a presiding Providence, are impressed on the Human Mind, and how firmly believed, by the Good and Wise in all ages; and hence how important its operation, as a Witness for God, has ever been in the World, especially with the sincere, single-hearted, and uncorrupted, with men of great, capacious, and exalted minds. We are not to judge of genuine Natural Religion from the Fabulous Stories, and Superstitious Rites of the Vulgar Heathen Religion; to do so would be as unjust as to judge of Genuine Christianity from Legendary Tales, and equally Superstitious Rites, of the Roman-catholic Religion.

ver. 6. The other powers ascribed to the Witnesses, Verse 6th,—as, to shut Heaven that there be no rain—to turn Water into Blood,—and to smite the Earth with all Plagues,—are not only instances of that nature and kind which are ascribed, and allowed, to belong to the Administration of both Natural and Revealed Religion, by the almost universal consent of all nations and ages—unless the present age may be thought an exception—but they are specifically, what, by the whole evidence of Sacred Writ, have in fact been wrought in the Administration of these Dispensations, as a Witness for God; as Evidences of his Being and Power, of his Sovereignty and uncontrouled Dominion in every Region of Nature. And as to instances of the same nature and tendency in Profane History, though, on account of the fanciful and fabulous manner in which they are often related, we may not depend with certainty on the particular circumstances of

any one instance; yet we cannot doubt the fact in general, that such interpositions in the course of the Divine Dispensations have been incident to all Nations. And whatever may have been the immediate occasion of any such particular Interposition, we have just reason to infer that the great and final end and design of all such Interposition, is, in the character of a Witness for God, to stand as evidences of his Eternal Power and Godhead. We have a remarkable instance expressly applied to this purpose in the First Book of Kings, in the shutting up of the heavens and withholding of rain for three years and six months; and again in the signal return of rain, both at the word of Elijah the Prophet. In this character of Witnesses for God, St. Paul expressly considers and confidently affirms even the ordinary dispensations of Nature and Providence to be—"Nevertheless, he left not himself without Witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness."—Thus directly appealing to Natural Religion, as being to those who acknowledged no Divine Revelation, the sole, or principal, Witness for God. And he that giveth us rain from Heaven, and fruitful Seasons, is the same that can shut Heaven that it rain not, and make the Heaven that is over us brass, and the earth that is under us iron; and for the same purpose, for a Witness of himself; and by the same means, by the Word, or, as it is often expressed in Scripture, by the *Hand*, of his great Witnesses, the varied Dispensations of Natural and Revealed Religion. For, that Promises and Threatenings, Mercies and Judgments, have been at all times dispensed by the Administration of these, is to every serious observer of the course of Providence, a point perfectly

Chap. 11. v. 6. The two witnesses.

1st. Kings, Chaps. 17, & 18.

Acts 14. v. 17.

Deut. 28. v. 23.

Chap.11.v.6. The two witnesses. clear. And Camillus, as above cited, attesting the Romans to the truth of this by an appeal to the constant course of their History, is as truly a Witness for God, as Moses, when he says—"Behold, I set before you this day a blessing and a curse: A blessing if ye obey the commandments of the Lord your God,—and a curse if ye will not obey the commandments of the Lord your God." (Deut. 11. v. 26, 27.)

ver. 7. "And when they shall have finished their Testimony, the Beast that ascendeth out of the Bottomless Pit, shall make war against them, and shall overcome them, and kill them."

When we shall come to shew who, or what, this Beast that ascendeth out of the Bottomless Pit is, it will appear that he hath long made war against the Witnesses; but that he shall overcome them and kill them, according to our interpretation of them, must be allowed to be one of the most difficult parts of this prophecy to interpret. This intimation, at the present time, may indeed, perhaps, be thought to have an awful, and ominous aspect; as threatening a temporary extinction, or at least suspension, of all Religion, Natural and Revealed. Of the approach to such an event, the attentive observer of Human Nature, and Human History, may see more alarming symptoms than the superficial observer, and time-serving Pretender to Religion, will readily acknowledge.

I would observe here, once for all, that when I speak of the extinction, or suspension, of Religion,—I would not be understood to mean, that there may not be then pious and religious individuals, persons that Fear God and Work Righteousness—for this is the Essence of all Religion—Even when the Two Witnesses are killed, and their dead bodies lie in the street,

we do not suppose that this will be entirely the case; but that there may be a Suspension or Perversion of all Public Support, and General Profession of Religion, as an acknowledged Witness for God, and his Sovereignty in the World. For instance, no one would call the merely Political Religion, at present professed in France, such a Witness for God; it is neither Natural nor Revealed Religion, but a mere Political Accommodation to the habits of the People.

Chap. 11. v. 7.

The two witnesses.

Fully and clearly to point out what symptoms of the approach of such a period exist at present, would require a long and very particular dissertation; but that they are many, great, and alarming, must be evident to every one who pays a rational attention to the real state of Religion in the World, and to the real sentiments of the greater number of those who sustain the most active and efficient part in the affairs of the world. Whoever does so, will soon find that with such Characters in general Religion is merely a matter of Policy, without either Sentiment or Principle. And its Forms and Establishments are maintained and encouraged by them on account of the support they give to the Civil Power, and their tendency to promote Order and Subjection among the People. But this Political Religion has nothing to do with the Witnesses for God; and may subsist even when they lie dead in the street. But when the Rapacity and perverted Policy of Courts, and the Corruption and Prostitution of such pretenders to Religion, shall have brought Government into detestation, and Religious Establishments into contempt, with the People—an event which, in our present course, cannot be far distant—we shall then have reason to fear the fall, and temporary extinction both of genuine Religion and legitimate Go-

Chap. 11. v. 7. The two witnesses.

vernment, both in Effect and Form. What can be more probable than this, in such a perversion of all the ends and purposes of Government as we see to prevail in almost every State of Europe? Where, instead of —"Studying to preserve the People committed to their charge in Wealth, Peace, and Godliness,"—we see the wealth of the people, under various pretences, extorted from them, and dissipated in Vanity, and lavished in Luxury; we see their Peace and Prosperity sacrificed to endless Wars, where they are driven, and dragged to slaughter, and to be slaughtered, like Beasts, for the purposes of Oppression, Ambition, and Domination, without the Restraint of Law; and we see their Morals and Principles purposely corrupted and perverted, both by example and incitement; to the extinction of all acknowledgement of God, and the contempt of all Religion, except as the Instrument of perverted Policy.

Criminé ab uno disce omnia.

The riots of Birmingham in 1791, where, from pure detestation of the spirit of freedom, the mob were, by insidious arts, excited to burn & lay waste their own country, and to plunder some of the best men in it.

When this total perversion of all the ends of Government shall have come to its height; and the People, provoked beyond the possible bounds of patience, shall be compelled to find redress in themselves; how soon all we can fear may happen, who can tell?—And when all this has happened, how easily the Extinction of Religion, this temporary Death of the Witnesses, may be effected, the example of France affords the strongest of all proofs, Experience. There a single Vote, or Declaration, without opposition, Extinguished Christianity, and the Immortality of the Soul, and established Atheism, and Death an Eternal Sleep.—And another Vote, or Declaration, even of the Fury Robespierre, Extinguished Atheism, and Established Deism; for professed political purposes declaring the Existence of a God.—And a third Vote, or rather, Mandate, of another still more arbitrary Despot, has re-established

all the Pageantry of Roman-catholicism, because still more favourable to Political Despotism. And all this, without the least objection, dissent, or disapprobation of the People; who by the long, gross, and palpable abuse of what, under that Superstition, goes by the name of Religion, are deservedly become perfect *Gallios*, and care for none of these things: such are the fruits of mere Political Religion.

These instances too plainly shew how little Establishments may have to do with real Religion; and how far from impossible at this time its extinction may be; and how practicable it may be for the enemies of the Two Witnesses to overcome them, and to kill them.

In this country, it must be acknowledged, that Religious Establishments are supported with sufficient liberality, if equally and rightly applied; and at present defended with sufficient ability and zeal, if wisely directed; but this is in a great measure owing to the experimental proof that France has lately afforded, how essential they are to the support of Political Establishments, however corrupted the one, or perverted the other.

That the Perversion of Religious Establishments has contributed more to the corruption, and extinction of genuine Religion, both Natural and Revealed, than all other causes put together, is a fact that must be evident to every one who is acquainted with the History of both. Whoever, especially, is well acquainted with the History of the Christian Church, and the Church of Rome in particular, from its commencement to the present time, will find abundant proofs of this.

The Imperial State becoming Christian, under Constantine, and the consequent Alliance of Church and State, were, perhaps, the severest checks that the

Chap. 11. v. 7. The two witnesses.

genuine Religion of Christ ever sustained, and of the most disastrous consequence; since out of it arose that Monster of Nature, the Roman-catholic Religion, and a Political Hierarchy. And without pretending to restrict the Character of Antichrist exclusively to that Superstition, it must certainly be allowed that nothing can be more *Contrary to Christ*, more opposite to the Spirit and Design of the Religion taught by Christ, than the Spirit and Design constantly displayed by this Impious Hierarchy. And the consequence has been, what might naturally be expected;—that, in fact, in every country where this impious system has prevailed, we find not only real Christianity, but all genuine Religion nearly extinct. When the late Dr. Priestley visited France, and was in habits of intercourse with the Men of Science and Letters in Paris, and greatly admired by them for his sound understanding and extensive knowledge; nothing astonished them so much as to hear such a man seriously declare his firm belief in Revealed Religion, and the genuine Doctrines and Principles of Christianity; which, as they appeared to them, in their Religion, they rightly thought no Man of Sense could hesitate to reject, as mere idle fables to amuse the Vulgar.

With respect to this country in particular, with the truly respectable Mr. Arthur Young—we trust that even at this time true Christians do abound among us; and that they furnish some reason to hope that we may still be preserved, or at least, "it may be a lengthening of our tranquillity." But though true Christians may abound among us, yet, certain it is, that those, who are no Christians, but merely in name, do much more abound, and afford strong reason to join trembling with our confidence.

See Monthly Mag. June, 1806, p. 409.

But by what name shall we call these Non-descripts? To call them either Atheists, Deists, or Infidels, would be doing them great injustice. They neither believe nor disbelieve, they are neither Atheists, Deists, nor Christians; they neither deny nor acknowledge a God. Chap.11. v.7. The two witnesses.

A great part of those who are immersed in the sordid pursuits of trade and gain, are mere Grubs, Earth Worms; sensible and sagacious enough to every object suited to their nature and habits; but void of all sense and conception of any object above, or beyond them. And this Class, with Manufacturers and Labourers,—great part of whom come under the same description,—comprehends a large majority of the whole population.

Those in the higher branches of Trade and Merchandize generally aspire, and many of them not undeservedly, to the Character of Gentlemen; and every Gentleman in this age makes some pretensions to Science and Philosophy. And unfortunately, as the most obvious, the Principles and Doctrines of Natural and Revealed Religion, or Theology, are the subjects on which they most generally attempt to assert their pretensions; subjects of all others the most abstruse; and requiring the most vigorous Capacity, the most extensive Knowledge, the most arduous and incessant Application, to investigate and comprehend them. The Practical and Necessary Parts of Religion, if not corrupted by adscititious and artificial Dogmas, are plain and simple; and as they ought to be, level to every capacity; but Theology, or the Philosophy of Religion, is of all subjects the most profound, and the furthest beyond the reach of an occasional and transient Search.

Chap. 11. v. 7. The two witnesses.

As the most approved path of Philosophical pursuit is now by practical Experiment, would those Gentlemen that aspire to the character of Philosophers without the laborious Learning and Study of the Scholar and Man of Letters, instead of choosing Religion for their Subject, in which they too often lose both their Faith and Reason, be content to exercise themselves in the way of Chemical, Agricultural, or other experiments, they might, perhaps, do it with much amusement, and some emolument, both to themselves and others. But Theology, to such, must be both impenetrable and unprofitable.

It will, perhaps, be here said—What!—Is practical Religion, then, independent of the Principles and Doctrines of Theology? Or can Christianity be known, or practised without these?—Without many of those Principles and Dogmas that are laid down in the Creeds and Systems of most of the varying Sects among us, truly it may; and with great advantage too.

As to the Learned Professions among us—which in every State far advanced in Luxury and Refinement must make a numerous and important Class,—the Influence of Religion on the Morals and Good Order of Society is so universally acknowledged, that it cannot be supposed men so discreet and intelligent will neglect at least the appearance of it.

The Clergy in general are certainly not openly deficient either in profession or practice, either in Religion or Morals. But with many of them it is often a Morality and Religion accommodated rather to the Political Spirit of the Times, than to the Practical Spirit of the Gospel; rather to the time-serving principles of the Court and State,—than to the primitive "Principles of the Doctrine of Christ." Under a Prince, religious

from principle, and virtuous both from education and real native Character, no person, in any conspicuous, or public station, dare be openly and professedly licentious, or profane; yet much may be wanting to the general practice of Genuine and Sincere Piety. Chap. 11. v. 7. The two witnesses.

We have, indeed, seen men of true unaffected and exemplary Piety and Learning* obtain some of the first Stations and Emoluments in the Church; but we may see many more, of equally genuine merit, after a long exercise of laborious and painful diligence in their profession, left to pine in necessity and want. I allude chiefly to the parochial Curates of England; to whom in a great measure it is left, under indigence and obscurity, perhaps, neglect and contempt, to support the interests of virtue and religion, and promote the general practice of Morality, Decency, and Order, in the far greater number of Parishes, in the country at least; while their rich Incumbents, and the Dignified Clergy are pursuing their interest and pleasure, in Cities and Towns, in the Resorts of Fashion, and at the Levees of the Great. But however little observed or acknowledged, let it be remembered —that it is to the Divine Institution of the Sabbath, and the constant and general exercise of the Duties and Services of Religious Worship, perhaps, more than to every other cause, that we owe the preservation of both public and private Morality and Order in the World; and the influence or non-influence of the Parochial Clergy, with respect to the Interest of the Public, and even of the Statesman and Minister, if he have the wisdom to know it, and to estimate the value of Morals and Order among the People,

---

* See Appendix, No. 2.

Chap. 11. v. 7. is of more importance than that of all the Archbishops,
The two witnesses. Bishops, and Dignitaries of the Church, put together. And not only so, but—however they may spurn or perhaps laugh at the assertion,—the Effect even of Princes, Judges, and Magistrates, in a Regular and Settled Society, is limited and indifferent, compared with the constant universally, though unobservedly, operating Influence of a Pious, Diligent, and Faithful Parochial Clergy; and that even with respect to the Stability and Good Order of the Civil and Political State. Yet, here, that important Interest is in a great measure left to the poor and neglected Curates of England.

And next to the Parochial Clergy, in Moral and Political Importance to the Social State, are, perhaps, a well-informed, attentive, and impartial Country Magistracy. To these two Bodies of Men, more than to all higher and more ostentatious branches of the Executive, this Country owes its Peace, the Constant and Uniform Effect of the Laws, with the permanancy and Stability of Moral and Political Order.

Of the Medical Profession little need be said here; as its Influence on the present question is but small. Were I to speak of them merely as Gentlemen, I think I might say, that at least the superior, and well-educated part of the Profession are, in general, more distinguished for politeness, taste, and liberality of Sentiment, than either of the other learned Professions. This is probably owing to their being more dependent on their own merit and character for Success in their Profession, than either of the other Professions. For in this Country, the constant effect of Political Patronage, and the Influence of Government in every department of society in which it interferes, is the sure deterioration and cor-

ruption of that department. And to this we may chiefly ascribe the enormous depravation, corruption, and abuse, in the Practice of the other Learned Profession, that of the Law. Which, however necessary and good in itself; and however many great and good men it may have supplied; yet, as it is practised in most countries, is become a nuisance, and the greatest pest of Civil Society. Whereas were Laws the Dictates of Common Sense, or, the Deductions of Reason; and the Administration of them regulated and directed by plain Equity and Right,--Law, and the Administration of Law, would be the highest Happiness, and surest Stability, of the Social State. But the Perversions and Abuses of the Forms and Administration, of Law are a subject too extensive to be even entered upon here. Indeed, the best and most severe exposure of them would be a plain and simple Narrative of some of the Decisions of Law, with an impartial state of the true Merits of the Case.*

Chap. 11. v. 7. The two witnesses.

* The Writer had some thought of inserting in the Appendix some instances of this kind, but has not at present the materials within his reach; he will just mention one here from memory.

About the year 1790, or 1791, a vessel was wrecked on the Northern Coast of this Island; but the people escaped; and were able also to save part of the cargo; which they were endeavouring to secure beyond the reach of the waves, when the principal Gentleman in the neighbourhood came with his Teams, took the Goods from them by force, and drove them off to his Residence.—This man, whose name I have forgot, was apprehended, tried, and capitally convicted. But before Sentence was pronounced, one of his Counsel took exception to a *Word*, or rather, I think, the *placing* of a Word in the Indictment, by the Clerk. The opinion of the Judges was taken; who all solemnly agreed—that this *Mis-placing* of a Word undid the whole previous Guilt of the Criminal; and rendered the whole subsequent Proceedings of the Court null and void. And thus a most atrocious criminal, capitally arraigned, and convicted, escapes all censure and punishment, becomes perfectly clear and innocent, by the mere verbal error of a careless or corrupt Clerk.—*Risum*

Chap. 11. v. 7. But I have already digressed too widely from my immediate subject, the Death of the Witnesses.

The two witnesses. Should these surmises upon this difficult passage be thought groundless, the Writer is content to consign it to more successful Interpreters; or, to leave it, with many other passages of Sacred Writ, to the future issue, which alone can render them fully intelligible.

ver. 8. "And their dead bodies shall lie in the street of the Great City, which spiritually is called Sodom, and Egypt, where also our Lord was crucified."

The Great City—what By the Great City, here is evidently meant, not any particular City or Cities, but the *General Mass of Depraved, Perverted, and Corrupted, Civil, Political, and Religious Establishments*,—the Great Combination of Violent Governments, Perverted Laws, and Corrupted Institutions through the whole Earth. Where Violence, Oppression, Injustice, and all manner of Wickedness are often established, and supported by the Sanction of Law, and the Public Authority of the State. This is the Great City here intended, and to this State of Perversion and Reprobation we see almost every Government progressively degenerate through the Corruption and Depravity of those by whom they are administered: The Great City, then, comprehends, and represents, the Universal Mass of

---

teneatis amici.—And as, by such shameful and ridiculous abuse of Law, the most criminal may elude punishment, well does a Sir V——y G——s, or any diligent Diabolus Regis, know, that by a still more shameful, and more certain, abuse of Law, he can ruin the most Innocent Man in the Kingdom. He has only, every day, while the man has a Shilling left, to commence a new Prosecution against him. It is no remedy that the man shall constantly be found Innocent; every Prosecution will cost him at least £100. and the King pays no expences.—How many such acquittals can most Literary Men be supposed able to undergo.

The above Instance took place at the Scotch Bar.

Corrupted and Perverted Institutions and Governments; where Religion and Virtue may lie extinct, and their Extinction be subject of public exultation and triumph. It is indeed, with great propriety of expression, that this is called the *Great City*.—The word City, signifies not so strictly a certain District, bounded by walls, and possessed by particular Inhabitants, as an Association of Men for the purpose of mutual and combined Support, and Effort, in their General Designs and Enterprises. In this Sense, the General Mass of Perverted Institutions, the Great Combination of Corrupted Governments, may well be called the Great City; being the most extensive and powerful of all Associations, or rather comprehending in itself every other Public and Political Association.

The justness of this Appellation, and of our application of it, will appear still more accurate from the following view of the subject.—That, as Cities were at first designed for the Improvement of Men in Civilization and Morals, but have universally become more corrupt and depraved both in their Manners and Morals than the Country, and less associated and combined part of the Species;—so this Great City which may be considered as representing the Aggregate of all the Corrupted and Perverted Governments of the Earth,—which will comprehend nearly all the Governments upon it,—is in general become more depraved and wicked, more pernicious and destructive to the Interests of the Species, more Subversive of Happiness, the great End and Design of Human Existence, than the Universal Society of Mankind could ever have become without these Combinations of Perverted Power for the Propagation of Misery and Crimes. Hence we cannot doubt, but in the Divine Destination the

Chap. 11. v. 8. The two witnesses.

present Perverted State of Governments is fast hastening to a close.

All the Crimes, Cruelties, Robberies, Murders, and Assassinations that have been perpetrated by Individuals, or by Private Combinations, since the beginning of the world, are but as a few drops of water to the ocean, compared with what have been perpetrated by the Sanction of Perverted Governments in the various Regions of the Earth: besides the Millions that are daily driven to Slaughter and to be Slaughtered, in the Hell-invented, and King-continued Trade of War.—Even the ferocity of the most uncivilized nations, the Tartars in Asia, the Negroes in Africa, the Indians in America, is slow and parsimonious in the Destruction of the Species, compared with the systematic and multitudinous slaughter of pretended civilized Governments; where hundreds of thousands of men are constantly kept ready trained, and paid for the Work. Besides, destructive vices, the corruption and prostitution of all Character, and whatever may tend to the depravation, and consequently to the destruction, of men, are thus every where systematically, and purposely promoted. Hence, in America, and other Regions, to which the artificial Depravity, and improved modes of Corruption and Destruction, have by colonization, lately approximated, the native race are, in many instances, reduced to less than a tenth part of their original numbers.—And in our West India Islands, so populous when first discovered, the very last remains of the Race have lately been entirely rooted out, and extinguished by barbarous policy. The Island of St. Vincent, ceded to us in 1763, by the French, was then still principally inhabited by the Carribs, the bravest of the Original Race; but since that time that brave harm-

less People have been exterminated to a Man, solely for refusing to resign their Liberty and their Lands. In Jamaica, in defiance of express treaties, the Race of Free Negroes, who alone in those Regions cultivated the Earth for the *Use* and *Sustenance* of Man; while our Perverted Colonists cultivate it only for Luxuries, and inflammatory Stimuli;—That Race, have, within these few years, been totally extirpated; even those who had fled to recesses in the mountains, beyond the search of men, were hunted out with Blood Hounds, a Species of Dogs procured for the purpose from the Spaniards, who keep them expressly for the use of hunting men.

Chap. 11. v. 8.

The two witnesses.

And all this has been done upon principles of policy pretended to be civilized, and even Christian; and by a Nation boasting,—and with respect to the People in general we trust not unjustly,—to excel in Generosity and Humanity. But if so,—O ye Rulers of this Land, what are ye! who thus betray the Honour and Character of the Nation to the Detestation of Men, and its very Existence to the Vengeance of God! whose Inheritance ye waste, whose Family ye despoil and murder? "Have we not all one Father, hath not one God created us all?"—The poor insulted Indian and Negro not excepted.

From such Depravation of Policy as this in the Roman Empire, when by the perversions of Civil and Religious Institutions, men, in these pretended civilized regions, were become enslaved, debased, and degenerate beyond the patience of Heaven, and almost beyond the capability of happiness, or human existence, Providence saw it meet to send a New Race from the rude but less-corrupted Regions of the North, to extinguish the names of the debased Generations, and

Chap. 11. v. 4. The two witnesses.

to sweep them from the Earth. And thus was the Race renewed in these Regions of Europe. But the Descendants of that Race are now, by the same depravation and perversion of their several Institutions and Establishments, by their proneness to the same Subjection and Slavery, by the same abject debasement of Spirit and Character, fast hastening to follow the fate of their predecessors.

Now, I believe, enough has been said to explain, and justify, my application of the Term, the Great City; yet this application will be further confirmed when, in the 14th, the 17th, and 18th Chapters of this Book, we come to speak of the Fall of this Great City, under the Name of Babylon.

That this Great City is here "Spiritually," or "Mystically" called "Sodom and Egypt, where also our Lord was crucified"—shews plainly that no particular City is meant; but the General Combination of Perverted Political Institutions on the Earth, giving Sanction to Violence and Crimes; and these three particular instances are given in conformity to the ideas of St. John, the Writer, a christianized Jew. In the Jewish Records Sodom is constantly referred to as a distinguished instance of violence and crimes, and of the perversion of the Social State, as well as of Divine Vengeance. Egypt was the scene where the People of God suffered the most cruel Oppression and Slavery, even to the intended extermination of the Race, by the murder of every Male at its birth.

The Crucifixion of our Lord, even as a perversion of Human justice, could scarcely be exceeded; but when to the exalted worth and purity of the Character, the Divinity of the Person is added, this may be considered as by a Judicial Providence, particularly

stigmatizing the place, and devoting it, or rather the perverted Society to which it pertained, to a more distinguished degree of wickedness, as well as punishment; and for which the Divine Vengeance has to this day visibly pursued the whole race. Such Instances are therefore, with propriety, introduced here, as Representatives of the Great General Political Combination of Violence and Crimes, supported by perverted Civil and Religious Institutions, and called the *Great City*.

Chap. 11. v. 8. The two witnesses.

Let no man here suppose, that it is either the design of the Writer, or, that he would represent it as the design of the Scriptures, to reprobate the Sacred Institutions of Civil Government in any form. Upon this Subject his Sentiments are already sufficiently before the Public.* It is not Governments, nor Establishments, Civil or Religious, that he would censure and reprobate, but the Perversion and Prostitution of such Establishments. If too many Governments and Establishments find themselves implicated in the description, let them see to that; the Picture is drawn from the Life; if it displease, the fault is in the Subject, not in the Artist.

Though a trite, it is a true observation,—that the Corruption of the best things often turns them to the Worst; but this is supremely the case in the present subject. For surely no one will deny that there have been Instances of Governments perverted even to the production of a degree of Wickedness and Misery, that no natural Barbarism or Anarchy could ever have produced. And still more certain it is, that Religious

---

* See a Pamphlet published in 1793, entitled "The Importance of Preserving Unviolated the System of Civil Government," &c.—See also, Britain Preserv'd, a Poem, B. 6. v. 52—97.

Chap. 11. v. 8. The two witnesses. Establishments, and especially those of a pretended Christian Religion, have been corrupted, and prostituted, to the Production and Sanctioning, of Impieties, Crimes, and Misery, that no absence of Religion, nor even Atheism itself, could ever have occasioned, or given countenance to.

ver. 9, 10. "And they of the People, and Kindreds, and Tongues, and Nations, shall see their dead bodies," &c. This reckoning up of, as it were, the Inhabitants of the whole Earth, as present at the Death of the Witnesses, and as seeing their Dead Bodies lying in the Street of the Great City, sufficiently confirms the above Interpretation of this Great City, as implying the Great Combination of Perverted Institutions and Governments through all the People, and Kindreds, and Tongues, and Nations, of the Earth.

Of the mystical period of *three days and an half*, which the dead bodies of the Witnesses shall lie unburied, in the Street of the Great City, I shall attempt no explanation; nor of the proportion of the time of their lying dead to the time of their Prophecy, three Days and an half to three Years and an half; nor shall we probably be able to mark what bounds may define those respective periods; or to say when they precisely begin or end, even when the accomplishment of the predictions may have taken place.

The triumph and rejoicing of the enemies of the Witnesses over their fall, is what we may daily see attempts at, on occasion of any imaginary refutation, repulse, or victory, over the Principles of Religion. But besides the professed Enemies of Religion, who must naturally exult at its Fall—*They that dwell upon the earth* —mere Worldlings, who neither seriously believe, nor disbelieve any thing concerning Religion,—which class

I am afraid, comprehends a large Proportion of them that do dwell on the Earth—will rejoice at the Death of the Witnesses because they tormented them. Such must rejoice in the Extinction of Religion; because even they who pay no regard to Religion, Natural or Revealed, still cannot, while the Witnesses live, while Religion maintains any Influence in the World, entirely disengage themselves from the Restraints and Sanctions it imposes; which must be to them no little Interruption, Vexation, and Torment.

Chap. 11. v 9, 10.

The two witnesses.

This Character may be exemplified in a neighbour of the Writer's, a mere Dweller upon the Earth, yet whose proficiency in this Subject is still more admirable than that of those persons mentioned, I think, in the Guardian,—'Who, without any advantages from philosophy or human learning, by the mere force of natural capacity, had discovered that *there is no God*' —This person,—of whom it has been affirmed though not strictly true, that he can neither read nor write,—has by the mere force of natural *Incapacity* arrived at the certain knowledge of the *Mortality of the Soul:* for I dare say he never heard of the French Decree—that Death is an Eternal Sleep; but has thus, by dint of perfect natural Insensibility, equalled, or gone beyond, all their Philosophy. This person, when his Servants wish to go to Church on Sunday, asks them—'What do you want to go to Church for? You are not afraid of being damned, are you? Do you think any one believes that any thing is meant by what they hear at Church? No, —As ignorant as I am, I know better than that.—*I know that when I die there is an end of me, as well as of my horse!*' And would they all be equally candid in confessing it, I am afraid this would be found to be the general sentiment of the busy wealth-pursuing mass of

Chap. 11. v. 9, 10. The two witnesses. Mankind, the great body of *them that dwell on the Earth.* And what a relief to such must the total extinction of even the Forms and Profession of Religion be!

That the Enemies of the Witnesses would not suffer their dead bodies to be put in graves, was in their intention, a part of their triumph; but in the Providence of God, a step to the public and visible Resurrection of the Two Witnesses.—There are, it is true, some who think that the opposition to the Burial of the Witnesses was made, not by their Enemies, but by their Friends; but this conjecture seems entirely void of foundation.—And in this, as in every other circumstance, the description is perfectly conformable to the Interpretation of the Two Witnesses as representing Natural and Revealed Religion. Which, though their vital power may at the period alluded to be extinguished, will not be entirely lost sight of: the bodies of the Witnesses will still be seen in the Street. "And they that dwell upon the Earth shall rejoice over them, and make merry, and shall send gifts one to another."—As in the partial and self-assumed triumphs of the Enemies of Religion, we see no bounds set to the insults of a Woolston, a Voltaire, a D'Alembert;—so we may well suppose that in the total extinction which is here threatened, and foretold, the insults and exultation of Them that Dwell on the Earth, of the great mass of Infidel, Corrupt, Irreligious men, will be boundless.

ver. 11, 12, 13, 14. This extravagant joy and triumph of them that dwell on the Earth, over the Dead Witnesses, will, no doubt, cause their Resurrection to be more conspicuous and striking, and impress more astonishment, awe, and terror on their enemies. And when the Spirit of Life from God shall again enter into the Witnesses, when

Religion shall be again revived, it is probable it shall be effected by some supernatural and miraculous means, by some visible and impressive Interposition of Divine Power; which shall strike irresistible terror and conviction into the hearts of its Enemies. And this may, perhaps, be the event described, Chap. 14, v. 6.—of an Angel flying in the midst of Heaven having the Everlasting Gospel to preach to them that dwell on the Earth.

Chap. 11. v. 11, 12, 13, 14.

The two witnesses.

Some such sensible, renewed Divine Interposition, seems indeed to be wanting to revive real Religious Impressions in the World; where, in general, Religion is degenerated into a mere un-impressive Name and Form; and its Establishments become the degraded Instruments of a Perverted, Corrupt, and Corrupting Policy, for the purpose of extending an already too extensive Influence, and of reconciling the People to these perversions.

Chap. 14. v. 6.

That this revival of the Witnesses will be the last Extraordinary Interposition of Heaven in behalf of Religion, and that the Mystery of God, with respect to the present Scene of things, will be drawing to an end, we may, with some reason, conjecture from the events which immediately follow; from the Witnesses being called up into Heaven; from the effect produced on the Remnant of the Inhabitants of the Earth, who are affrighted, and give glory to the God of Heaven; and from the Third Woe, which is evidently the last Scene of this great Drama, being said to approach quickly. I say, we may so conjecture; for though we cannot "*know* the Times and Seasons that the Father hath put in his own power," nor even ascertain or decide with certainty upon the *Signs of the Times*, yet we may mark those signs, and form reasonable conjectures upon

Chap. 11. v. 11, 12, 13, 14.

The two witnesses.

them, and draw useful admonitions from them, otherwise they would not have been set before us.

It may be here observed,—that the last part of this Sixth Trumpet, seems in time and events to coincide with the first, or disastrous, part of the Sixth Seal; as the Seventh Trumpet evidently does with the concluding, or auspicious part, of that Seal; as may be seen by comparing the present passage with the twelfth and following verses of the Sixth Chapter—and the remainder of this Chapter with the ninth and following verses of the Seventh Chapter of this Book.—Particularly, at the opening of the Sixth Seal, there was a Great Earthquake; a Great Earthquake is coincident with the ascent of the Witnesses into Heaven, in which a tenth part of the City fell, and seven thousand men were slain. What the real disaster here pointed out may be, we cannot pretend to explain; but it no doubt implies some violent Shock or Convulsion in the Natural, or Civil World; most probably in the latter. What our Translators have here rendered Seven Thousand *Men*, is in the Original, *Names of Men;* which may, perhaps, imply certain Descriptions, Tribes, or Races of Men, rather than Individuals. Or, perhaps, it may intend the extinction of those Invented Names of Distinctions and Dignities, of which men are so fond, allied to the Names of Blasphemy, of which we shall hereafter have occasion to speak. Seven thousand Individuals were but an inconsiderable loss in so general and impressive a calamity, as seems to be here pointed out; so that what are left are called a Remnant; and were so struck and impressed with the greatness and awfulness of the Judgment that they shewed signs of repentance, and gave glory to the God of Heaven; an effect which we do not find produced by any

other of the Judgments and Calamities mentioned in this Book. Or else, the number Seven Thousand here, like many other prophetical numbers in Sacred Writ, must be understood as a definite for an indefinite number.—By the City of which a tenth part fell, is no doubt meant the same Great City we have already described, the Great Combination, the General System, of Perverted Political and Hierarchical Powers and Institutions.

Chap. 11. v. 11, 12, 13, 14.

The two witnesses.

It may, perhaps, be thought an Objection to all that has been here advanced concerning the Two Witnesses, to say, that Natural and Revealed Religion are *One and the Same*;—only variously administered. We readily grant it. And in conformity with this Essential Unison, the Two Witnesses are never here viewed, or spoken of as separate, or the one apart from the other. They prophecy together, they stand before God together, they act together, they fall together, their Dead Bodies lie in the Street of the Great City together; Together they are revived, together they stand upon their feet, together they ascend into Heaven. By all which is intimated the inseparable Connection, or rather Sameness, of Right Natural and Revealed Religion. They are Two Witnesses every where giving the same Testimony—every where proclaiming the same important Truth—" That God is, and is the Rewarder of them that diligently seek him."—And that " in every nation they that fear Him, and work Righteousness, are accepted with Him."

v. 15, to the end.

The seventh trumpet.

" And the Seventh Angel sounded, and there were great voices in Heaven—saying—The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."—&c. &c.

Chap. 11. v. 15, to the end.

The seventh trumpet.

The scene represented in this and the following verses, to the end of the Chapter, is so plainly set forth, and in itself so distinguished from every other that can be described, or conceived, that we shall not attempt to explain it, further than to observe—That it is the Great Catastrophe, to which this whole Representation tends, and in which it terminates. It points out, and implies that full Coming of the Kingdom of God, for which in our daily prayers we intercede; when the Kingdoms of this World shall indeed have become the Kingdoms of our Lord, and of his Christ; when he to whom all power in Heaven and in Earth is given, shall take unto him his great power and reign, absolute and unresisted through all the Regions of Nature, without adversary or evil opponent; by the final Extirpation of Evil and Misery from all the Works of God.

In the Poem of Britain Preserv'd, a Book but little known, this subject is thus described :—

Britain Preserv'd, Book 7, v. 699, to the end.

Now the Seventh Angel arm'd with Wrath Divine
Has emptied his last Vial in the Air:
From hence the curse exhausted, heaven aton'd;
With eye propitious, and parental smile
The Sire Supreme, his various Race shall view.
Thus all his long perverted Works restor'd,
Evil shall end, Eternal Peace prevail,
And Nature joy in thy triumphant reign,
Emanuel, through all her bounds set up!
Then by the sound of the Seventh Trumpet rous'd,
The heavenly choirs shall hail with glad acclaim,
The rescued 'kingdoms of this world become
The kingdoms of our Lord, and of his Christ,'
Anointed King, propitious Prince of Peace.
Behold the tracts of Sea, the Earth's glad orb,
The Heaven's high arch, the boundless realms of space;
See all exult to greet the glorious age;
When universal Peace and Bliss shall reign,

And God supreme in all his Works rejoice.
  At this blest dawn, as at Creation's Birth,
The Morning Stars in concert glad shall sing,
And all the bright immortal sons of ligh]
Shall shout for joy ; till hallelujah's high
From heaveu to earth resound, from earth to heaven.
  Auspicious era ! Glorious scenes arise !
Supreme, Omnipotent, Eternal King,
The time arrives, assume thy power and reign.

Chap. 12. Britain Preserv'd, &c.

Chap. 12.—The Second Great Scheme of Prophecy.

Chap. 12. The Second Great Scheme of Prophecy.

The attentive reader of Scripture will plainly perceive, that with the conclusion of the last Chapter one great Scheme of Prophecy ended, and with this Chapter another begins; and that not a successive, but a concurrent one, and in many particulars a coincident one. This coincidence is especially observable in the Sounding of the Seven Trumpets, and the Pouring out of the Seven Vials; which, in the Scene or Subject to which they refer, answer each to each exactly.

The coincidence of the vials and trumpets.

See Chap. 8 & 9, compared with Chap. 16. Passim.

Of the First Trumpet the Earth is the Scene or Subject. Hail and Fire mingled with Blood were cast upon the Earth,—The First Angel poured out his Vial upon the Earth. Of the Second Trumpet the Sea is the subject—and a third part of the Sea became Blood. —The Second Angel poured out his Vial upon the Sea, and it became as the Blood of a dead man.—Of the Third Trumpet, the Rivers and Fountains of Waters are the subject.—And the Third Angel poured out his Vial upon the Rivers and Fountains of Waters.—The Sun is the subject of the Fourth Trumpet. And the Fourth Angel poured out his Vial upon the Sun.

The Fifth Trumpet we referred to the permissive Operations of Evil Demons under their King, the Angel of the Bottomless Pit, among the Reprobate part of the Human Species, and especially the Perverted Sove-

Chap. 12.

The coincidence of the trumpets and vials.

reignties of the Earth; to torment them, and inflict misery upon them.—The Fifth Angel poured out his Vial upon the Seat of the Beast; which Beast, when we come to that part of our subject, we shall find to Represent those very Perverted Sovereignties themselves; or to be the Personification of those very Perversions, under the Auspices of the same Malignant Agent, the Dragon, or Angel of the Bottomless Pit, and the Seat of the Beast, to be the Courts, Camps, and Capitals of those Sovereignties, or the Great City, which we have already described.—And the effect also was Torment and Misery to Men, till they gnawed their tongues for pain, and blasphemed the God of Heaven because of their Pains and their Sores.

In the Sixth Trumpet the River Euphrates is referred to, and the mustering of hosts for the purpose of God's Judgments.—The Sixth Angel poured out his Vial upon the Great River Euphrates, and the waters thereof were dried up, that the way of the Kings of the East might be prepared—and the Kings of the whole World are to be gathered to the battle of the Great Day of God Almighty. But what connection the River Euphrates really has with this subject, whether literal or emblematical, we will not at present pretend to determine.

In the Seventh Trumpet and Seventh Vial the scene is transferred from Earth to Heaven, and marks the final catastrophe of this Mortal Drama.—The Seventh Angel sounded, and there were great voices in Heaven, saying—The Kingdoms of this World are become the Kingdoms of our Lord and his Christ, &c. —The Seventh Angel poured out his Vial into the Air, and there came a Great Voice out of the Temple of Heaven, from the Throne, saying—It is done.

The second Great Scheme of Prophecy.

These Instances are sufficient to shew the coincidence of each of the Seven Trumpets, with its respective number of the Seven Vials, upon which we shall enlarge no further at present. Only we may observe, what will appear more clearly when we come to speak of the Vials—That the Seventh Vial being an Instrument of Wrath, or Punishment, the consequences described, are the Disasters, Miseries, and Punishment, attending the concluding catastrophe of this present scene of things; whereas those of the Seventh Trumpet represent the Jubilee, Exultation, and Triumph, at the finishing of the Mystery of Iniquity, and the Restoration of Nature under the Auspices of the Redeemer.—Or, in the whole, perhaps, the sounding of the Trumpets may be considered as giving warning, as announcing or proclaiming the Great Events of Providence, especially the Divine Judgments that respect this present World; the pouring out of the Vials, as the Events themselves, or the execution of those Judgments.

Of these two Great Schemes of Prophecy it may, I think, in general, be observed,—That the first, seems to refer more particularly to the Course of Natural Events, and the Dispensations of Providence in that course; and the second, to what is called the Church, and the Dispensations of Providence that concern it, and the Political History of the World as connected with it.—Or the first refers to the Mysteries of Nature; the second, to those of the Divine Interposition for the Restoration of Nature. But by the *Church*, here, is not to be understood any particular Church of Natural, Jewish, or Christian Religion, or all these combined; but the Universal Body for which the Divine Providence has been specially exercised in all ages and periods; I would even say, in Heaven and in Earth,—

Chap. 12. Men and Angels; including all the Dispensations, Institutions, Designs, and Counsels, Human and Divine, that relate to it; that have formed, preserved, and conducted it—in short, all that is comprehended in, all that is communicable of, the Divine Destinations, in the Great Eternal Scheme of Omnipotence.

The Second GreatScheme of Prophecy.

Chap. 12. v. 1. "And there appeared a great wonder in Heaven, a Woman clothed with the Sun, and the Moon under her feet," &c.

Here properly begins the Second Great Scheme of Prophecy contained in this Book.—That, by the Woman, here, is understood the Church, is, I think, a point generally agreed upon; and though the word, Church, in its common acceptation falls much short of what must be here understood by it, yet we have no other term equally comprehensive of the whole Design, and Execution, of Divine Providence for the Preservation and Restoration of the Works of God.

To explain particularly the symbols and characteristics, by which the Woman is distinguished, may be left to the general Commentators on Scripture. Only in confirmation of the extensive Conception we have above endeavoured to suggest, it may be observed, that the Woman makes her first appearance in Heaven, and there, as a Great Wonder.

v. 2. "She being with child, cried, travailing in birth, and pained to be delivered." This will easily be understood to refer to the great troubles and afflictions through which the Church must fulfil her Destination; the strenuous efforts, trials, and sufferings, even of his chosen, by which the Great Design of Omnipotence must be accomplished.

v. 3. "And there appeared another wonder in heaven, and behold a great red Dragon, having seven heads, and ten horns," &c.

That by the Great Red Dragon here is meant, Chap.12. v.3.
"that Old Serpent, called the Devil, and Satan which deceiveth the whole World," is directly affirmed in the ninth verse. Of his Seven Heads and Ten Horns, I shall not attempt to ascertain particularly the meaning,—whether they may allude to his Station and Dignity in the Heavenly Hierarchies before he fell—or, to that he holds among the Powers of Darkness,—or, to the extent of the Influence and Power permitted to him for a season in the Kingdoms of this World; and so may refer to the Kings, Kingdoms, or Dynasties, represented by his substitute, the first Beast, hereafter to be explained. This last seems, indeed, the most probable supposition; as being that in which Mortals are most concerned, and therefore it is intimated to them.
—His tail, or train, drawing the third part of the Stars v. 4, 5.
of Heaven, no doubt, refers to the great number of the Angelic Host that fell with him; and perhaps also to his influence among the Great and Distinguished Powers of the Earth.—The enmity of the Dragon against the Woman, and his purpose to devour her Child as soon as it was born, is to be accounted for from the enmity and opposition of Satan to the Purposes and Designs of God, under whose peculiar Protection the Woman is represented to be, and from his knowing the destination of that Child; which was to subdue Satan and to destroy the Works of the Devil. For the Man Child here destined to rule all nations with a rod of iron, and caught up unto God and to his throne, can represent no other than the Redeemer, the destined Prince of the Kings of the Earth. And his being here said to be brought forth by the Woman intimates that the Interposition of the Redeemer, the whole Mediatorial Government and Character of the

Chap, 12. v. 4, 5. Eternal Son, proceeds from, and is an essential part of the Μεγάλης Βουλῆς, the Great Counsel of Omnipotence; which, with all its operations, effects, and consequences, we suppose the Woman here to represent. And this very circumstance of the Man Child which was to rule all Nations with a rod of iron, being *Brought Forth by the Woman*, requires the Term Church, here to be understood in a more extensive sense than is *commonly* ascribed to that term. Something conformable to the mode of thought here introduced we use when we speak of—'What is in the Womb of Providence,'—or, 'What Providence may bring forth.'—No one, certainly, will suppose that the present passage has any reference to the Birth of our Saviour by the Virgin Mary; but to his Destination as the Redeemer to be made manifest in due time by the Eternal Providence of God.

But should it here be asked—Whence does this enmity of the Dragon to the Woman, this opposition of Satan to the Divine Purposes and Designs, arise? We acknowledge this to be indeed a Question far beyond our reach, or conception, and of all others the most deeply mysterious; and hence called a Wonder even in Heaven.

The Ποθεν το κακον—From whence Evil? is of all Mysteries the most insoluble. But from the following verses we may suppose some transactions worthy of sacred silence to have taken place in Heaven, from whence the following events and the whole militant
v. 6. & Seqs. state of the Church arose.—We here find—the Woman first discovered in Heaven,—fled into the Wilderness—War in Heaven—the Great Dragon, Satan, and his Angels with him, cast out into the Earth—the Inhabitants of Heaven exulting, and the Inhabitants of the

Earth deplored, in consequence of this event. On Chap. 12. v. 6.
which subjects we shall imitate the silence or conciseness of Sacred Writ itself.

The place prepared of God for the Woman in the Wilderness, and the time she is to be sustained there, refer to this World, and the destined State and Period of the present System of things in it; and its duration is the same Mystical Period we have already taken notice of, as so often mentioned in Scripture, expressed in different terms; but always apparently implying three years and a half, and mystically referring to the time of the Duration of this present World.

The 7th, 8th, and 9th verses contain the plainest v. 7, 8, 9.
intimation we have in Scripture of the transgression and rebellion of some of the Angelic Hosts, and of their Expulsion from Heaven; which Milton has wrought up into so grand a scene in the fifth and sixth Books of his noble Poem. But though such obscure intimations may be fit matter of Prophetic or Poetic effusions, they are, I doubt, incapable of any particular and direct historical application or conception, by Mortals; at least I shall not here attempt any.

"And I heard a voice saying in Heaven, Now is v. 10, 11, 12.
come Salvation," &c.

By Heaven, we generally understand, all those Regions of Creation which lie beyond the bounds of this Sublunary World; at least, as far as Light and Order have yet reached. And these Regions we generally suppose to be the abode of Perfect Order and Happiness. But from the preceding verses and those now under consideration, it would appear that every part of these Regions has not always been inaccessible to attempts of evil; and that the Inhabitants of them also are interested in the Interposition of the Great

Chap. 12. v. 12. Mediator, and owe the accession of Salvation and Strength to the coming of the Kingdom of our God, and the Power of his Christ; for in this Salvation even the Heavens and they that dwell in them, do partake, exult, and rejoice.

v. 12. "Wo to the inhabitants of the Earth, and of the sea; for the Devil is come down unto you having great wrath, because he knoweth that he hath but a short time."

Of all the Mysteries in the Dispensations of Nature or Providence; of the whole Mystery of God, the most mysterious,—as we before observed—is this Power and this Time, however short in the reckoning of Heaven, permitted to the Devil—this Existence of Evil in the Works of God—of a Being of infinite Goodness to Purpose, of infinite Wisdom to Plan, and of infinite Power to Execute, what was most supremely Good, and most permanently Perfect. But however mysterious, the thing is not less evident, than it is unaccountable; nor more clearly declared by Revelation, than confirmed by Fact and Experience.—This seems, indeed, the source of the whole impending Mystery of God; to be finished in due time. But be it here observed,—that with however great wrath, or however great power, the Devil may be come down to the Inhabitants of the Earth; no power over Free Agents is permitted unto him, but by their own consent—here is the patience, here the trial, and here, indeed, the Security of Saints.

v. 13. "And when the Dragon saw that he was cast down to the Earth, he persecuted the Woman which brought forth the Man Child."

The whole History of the Kingdoms of this World, of which the Devil is in Scripture frequently

called the Prince; all the wars, tumults, disasters, Chap. 12. v. 14.
wickedness, madness, misery in it, is little else than the History of this persecution; and of the Interpositions of Providence, which still sits supreme, to restrain it within bounds, and to limit that permissive power, and wrath, at present so mysterious to mortals. This Interposition of Providence supplies the two wings of a great eagle, by which the Woman is supported to fly into the Wilderness, into her place, from the face of the Serpent; and the means by which she is nourished and sustained against all the efforts of her enraged enemy, for a time, and times, and half a time—that is a year, two years, and half a year,—still the same mystical period so often alluded to in Scripture to express the Duration of this Sublunary Dispensation.

By the waters as a flood, which the Serpent cast v. 15.
out of his mouth after the Woman—besides troubles, wars, and persecutions, in which the Church is often involved; may be understood also, that torrent of vice, superstition, and idolatry, by which not only the Profession of true Religion has often been in danger of being carried away, but the very Knowledge and Name of the true God has sometimes been almost lost in the World.

That the Earth helped the Woman,—may inti- v. 16.
mate the aid, protection, and furtherance which the Church, which Religion and the Great Designs of Providence receive from Human Laws, and civil Institutions, and whatever, in the natural course of human affairs is favourable to the preservation of Religion and the Fear of God in the World. Thus we may see many of the machinations and efforts of Satan and his Emissaries against the Designs of Heaven, defeated in the ordinary course of human events, as

Chap. 12. naturally as the earth drinketh up the redundant waters that fall upon it.

v. 17. The seventeenth Verse is nearly of the same import as the thirteenth, and intimates the permanent enmity between the Dragon and the Woman with her Seed. The *Remnant* of the Woman's seed implies those who are still in a state of trial and probation, exposed to the Malice of Satan, and the Snares of the World, the Wilderness in which the Woman has her present Place assigned her, in contradistinction to the Man Child caught up unto God, and to those also whose trial is past, and who have already entered into the joy of their Lord. The two forming, in the language of Theologians, the Church Militant, and the Church Triumphant.

Chap. 13.—The Two Portentous Beasts.

Chap. 13. Passim. The two portentous Beasts.

In the twelfth Chapter we have presented to us a general Sketch of the State and Destination of the Church, of the adversities and Hostilities she has to encounter in the World, of the inveterate and perseverant malice of her great Enemy, and of the Providence by which she shall be supported till the time of her Warfare be accomplished.

In this thirteenth Chapter we have a more particular display of the same subject, and of the state of the World in general, as connected with the Providence of God respecting the Church. This Chapter, indeed, presents a Sketch of the great Outlines of the whole Providence of God in the present World. The two Beasts, the most prominent objects in it, representing,—the First, Monarchical,—the Second, Hierarchical Domination or Despotism, the chief Operating Agents, and Deciding Powers, through the whole History of

this world. This Chapter will therefore demand our most particular attention. And in order that it may be the better understood, I shall first state briefly the several great Objects represented in it; and then, by a more particular Investigation, and the application of the several characteristics to historical facts, shew the truth and justness of that statement. Chap. 13. v. 1.

The first Beast.

The first object presented, is, a Beast rising out of the Sea, having Seven Heads and Ten Horns, and upon his Horns ten Crowns, and upon his Head Names of Blasphemy;—the Emblem,—as we shall clearly shew, when we come to investigate, and apply, these marks,—of Perverted Regal Power, and Imperial Despotism.

The Sea, out of which the Beast rises, is a frequent allusion in Scripture for People, and Nations, and Tongues, out of the tumults and madness of which Tyranny and Despotism generally take their rise:—"The Noise of the Waves, and the Madness of the People," seem to be things allied to, and emblematic of, each other.

I formerly took notice of what I thought an impropriety, in our Translators using the word Beast to express the Living Creatures attending the Divine Throne; the same term used here, but applied to a very different object, and the translation of a very different word, confirms that observation. The original word ζωα, used in the former instance, signifies simply, Living Creatures; the word Θηειον, here used, signifies literally a Beast, strictly a Wild Beast, Bellua, Leo, and is expressive of something naturally enormous, savage, and ferocious.

Of the Seven Heads and Ten Horns of this Beast, representing the different Empires and Kingdoms of

Chap. 13. v. 2. The first Beast. Dan. 7. v. 4, 5, 6, 7.

the World, we shall hereafter have occasion to speak; as also of his resemblance to the Leopard, the Bear, and the Lion, the three first Beasts of Daniel's Vision; and his relation to the Fourth Beast, there mentioned as a non-descript; all plainly representing the same thing that we here understand to be represented, Regal or Imperial Power.

ver. 2. To this Beast the Dragon gives "his Power, and his Seat, and Great Authority." The Person and Character of the Dragon are sufficiently ascertained above. Here, then, we have the true Source and Origin of that Power which has distracted and destroyed the World, from its beginning to the present day, Regal and Imperial Despotism, delegated from the Devil. This is perfectly conformable to the uniform language of Scripture, which reckons Satan the Prince and Patron of the Perverted Ruling Powers of this World; and fact and experience too well confirm the theory.

This description of the Beast, as comprehending all the four Beasts of Daniel, and his Substitution in the Power and Seat of the Dragon, shews, that it is not any particular Empire, such as the Roman, that is here represented, but the General Power and Spirit of Despotism; or, Despotism or Imperial Power, Personified, and its influence and operation of the same extent in this World, as that of the Dragon, Satan himself, by whom, and for whom, it is substituted.

After what has been already said above, it can scarce be necessary to repeat—that it is not Powers or Governments that are here represented, or Stigmatized, but the Depravation and Corruption of these Governments; not Legitimate Rule, but Despotism and Tyranny, the Perversion of those Powers from the Ordinance of God to the Gift and Substitution of the Dra-

gon, of Satan himself. Whereas the Genuine Source of all Legitimate Government, as the Ordinance of God, is the Gift and Substitution, of the People Governed. With respect to the British Government, at least, the Revolution and the Hanoverian Settlement prove, that this is not less the case, in Fact and Practice, than in Theory and Principle. And every Government, as it deviates in its Exercise, more or less, from this Principle, is more or less, a Beast, a Monster, a Substitute of Satan. Legitimate Institutions, just Government and Rule, for the support of Peace, and Prosperity, Order and Right, in any Society, are as different from Regal Encroachment and Fiscal Rapacity, for the support of Domination, and the Profligate Profusion of a Court, and its Satellites, as the Ordinance and Appointment of God, from the Substitute and Device of the Devil. Chap.13. v.2. The first Beast.

Of the Beast here described, one of the heads was as it were, wounded to death; and his deadly wound was healed.--Of this passage, it seems difficult to ascertain the particular interpretation. ver. 3.

But as the Beast is here represented, as not only the Agent and Substitute, but the exact Antitype of the Dragon, and as the number of Heads and Horns in both is the same, the state and condition of these Heads may be supposed to be the same likewise; and of course the wounded head may be originally referred to the Dragon, and the wound supposed to be received in the war in Heaven with Michael and his Angels; or it may refer to the event of the original threatening—that the Seed of the Woman should bruise the Head of the Serpent—or, perhaps, it might allude to the then existing Roman Power;—which, though long since wounded to death, has lingered in Name and Ex-

Chap. 13. v 3. The first Beast. istence even to the present time, and the rising of the Seventh King or Kingdom. For I think the Emperors of Germany still affect to be the Representatives of the Roman Emperors; and the Sovereignty assumed by them has been hitherto occasionally stiled the *Holy Roman Empire*. That another Power, the Rev. 17. v. 10. last of the Seven Kings, which St. John describes, as then, not yet come, is now rising, there is great reason to conclude; but we may likewise conclude, as there also intimated,—that "when he cometh he must continue but a short space;" and probably from this time the Roman Empire will cease, even in Name, to exist. And it may be remarked here, that the wound, though healed, is still constantly called a deadly wound; and though then closed up, and seemingly whole, was still destined to prove Mortal. Which, if we apply it to the Beast, to Imperial and Regal Power in general, we can have no doubt of the event; for "he shall put down all Rule, and all Authority and Power;" and if we apply it to the Roman Empire, the then existing ruling Head, the event probably is also now past; the wound of that head has already proved mortal.

ver. 4. After the explanation we have above given of the Beast, as representing Perverted Regal and Imperial Power, the admiration and wondering of all the World after the Beast, and the worshipping of the Dragon, which gave Power unto the Beast; and the worshipping of the Beast—saying—Who is like unto the Beast?—can scarce either excite surprise, or require explanation; as only expressing plainly and directly that absurd, debasing, and often impious, adulation, and prostration, obtrusively paid to Power, however diabolical, and to Princes, however base, abandoned, and worthless.

All the other characteristics and actions ascribed to the Beast, to the end of the eighth verse, are also so plainly and directly applicable to the impious and presumptuous pretensions of Perverted Regal and Imperial Power; to its Encroachments on the Rights of God and Man,—that it cannot be necessary to point it out here; when we come to shew more particularly the justness of this application, we shall have occasion to offer a few thoughts upon these ascriptions. Chap. 13. v. 3, 4, &c.

The ninth and tenth verses throw in an Admonition adapted to support the Patience and the Faith of the Saints; for the exercise of which the Scenes here set forth must give so much occasion; this we shall also here pass over, and proceed to the Second Beast. v. 9, 10.

As the First Beast represents Regal or Civil Power perverted into Tyranny, the Second Beast represents Pontifical or Hierarchical Power under the same Perversion. His two horns, like a Lamb, intimate his power to be more limited than that of the First Beast, who had ten horns, as also his affecting a more mild and humane character; but he spake as a Dragon; *there* is marked the true Spirit and Character of Hierarchical Power. Which, when left to itself without restraint, has ever proved more fierce cruel and relentless, as also more artful insinuating and serpentine, than the most barbarous civil Despotism; it speaks, it breathes a spirit truly Dragonical, truly diabolical. This might be instanced in every Religious Persecution, from the days of Dioclesian to the present time; which have always been excited and carried on, more by the instigation and agency of the Ecclesiastical than of the Civil Power. This is copiously and clearly represented in the following verses to the end of the Chapter. ver. 11. The second Beast.

Chap. 13. v. 12, &c.

The second Beast.

The remainder of this Chapter, then, contains a general description of the officious zeal, the artful adulation, and obtrusive prostitution, of Hierarchical to Monarchical Power; of which, and of the Great Wonders exhibited by this Beast, we shall hereafter have occasion to speak.

The Making an Image to the First Beast by the persuasion of the Second Beast, may refer to that Vain Show of Imaginary Grandeur, That Gilded Idol of Empty State, That Presumptuous Pretence to Absolute Power, set out with the Attributes of Sacred Majesty, and Divine Indefeasible Right, obtrusively ascribed to Sovereigns; and held forth as an object of Subjection, and Adoration, to their deluded and insulted People, *chiefly* by fawning Priests and Prostituted Hierarchies. Hence, the chimerical and dangerous Doctrines of the *Alliance of Church and State*—and a Sacheveral and a Warburton obtrusive High Priests of the Image of the Beast.

In the sense which we have here suggested of the Image of the Beast,—the "giving life to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed"—can scarcely be called mystical expressions; they mark the natural and direct character, and practice, of that supposititious *Idol of State*, by the Agents of Despotism every where set up, and assuming worship, and all the attributes of Divinity; and by its will consigning to death all who oppose its pretensions.

The Mark in the Right Hand or in the Forehead, which all were made to receive, alludes to an ancient custom, especially among the Roman Soldiers, or Slaves, of receiving such a Mark, or Name, or Number, as an In-

dex to whom they belonged. And here it expresses that Badge of acknowledged Subjection, whatever it may be, Livery, Oath, Tax, or Test, which Despotism exacts of, and imposes on, all that are under its power; and without which, neither Natural nor Civil Rights are now permitted to be enjoyed, in almost any region of the Earth; and in enforcing of which Ecclesiastical agency is often used; witness the Corporation Act, and Sacramental Test. Thus the most sacred Symbols of the Religion of Christ, may by profanation, become the very mark of the Beast, under the influence of perverted Institutions.

Chap. 13. v. 12.

The Second Beast.

As to the Number of the Beast, or the Number of his Name, I confess I cannot find any satisfactory explanation of it. I am not ignorant that some have affected to find it in the Letters of the Greek word ΛΑΤΕΙΝΟΣ, or, Latin, the appellation given by the Greeks to the Roman, or Western Church; and it must be granted that the Letters of this Word, as here written, turned into Greek numerals make up the Number 666. But this is something so merely annagramatical, so like the common Enigma or Conundrum, that I cannot easily admit it to be what is intended here; especially as it is only transferring the Expression from one Set of Greek numerals to another, and still leaves the meaning or import, of the Number, as dark as ever. Could I admit this to be all that is alluded to here, I should suspect the last clause of the verse to be an interpolation, inserted after the event.

The above is the Outline of the Great Objects represented in this Chapter. Let us now endeavour to fill up this Outline by a more particular delineation of the things represented.

Chap. 13, v. 1, 2.

The Reference of the First Beast to Regal Despotism ascertained.

The reference of the First Beast to Regal Despotism ascertained.

The whole description of the First Beast is so clearly applicable to Regal and Imperial Despotism, or Civil Tyranny; and so incapable of any other application that comes near to the extent of its import, that I think there cannot be a doubt, that Despotism, Perverted Government, is the very object meant to be represented. This Beast, we find, is a kind of Universal Object, having a commanding influence on all Them that Dwell on the Earth, and on all their Concerns. Now what is there that has so, in the degree and manner here described, besides Regal and Imperial Power? Nor will any particular Empire, or Succession of Empires, come up to the description here given; it clearly marks the Power and Domination every where usurped, and assumed over Men by Emperors and Kings; or Despotism and Perverted Imperial Power in the Abstract: The different Heads and Horns, no doubt, refer to the particular Empires and Kingdoms, but the Beast itself represents that Power embodied, and exerted in them all.

This Beast is seen to rise up out of the Sea.—The tumults and commotions of Kingdoms and Nations, the Madness of the People, when moved and excited, is with great propriety compared to the Raging of the Sea; as scarce any thing else in Nature is so unstable, and at the same time so dreadfully unruly, so destructively irresistible, as these two objects. And out of these tumults and commotions, out of this Madness of the People, Despotism generally takes its rise; or Legitimate Power, by the advantage taken of this Madness, is perverted into Absolute Power, into the Blat-

tant Beast, the Wastful Monster, Despotism; hence the Beast is said to rise out of the Sea.

Chap. 12. v. 1, 2.

The reference of the First Beast to Regal Despotism ascertained.

The Seven Heads and Ten Horns, as we before observed, may refer to the different Great Despotisms, or Destructive Empires, and their antling Branches, whether concurrent, or successive; though it may be difficult to apply each of them particularly: probably it is not intended, nor permitted, that we should be able so to apply them with certainty; especially with respect to events at present passing, or yet to come.—Enough is clear to warn us of the nature of Despotism, and to put us on our guard against the Influence and Encroachments of Regal and Imperial Power, as of all things the most hostile to God, and most destructive to Man.

But though we cannot with certainty apply each of the Seven Heads and Ten Horns of the Beast, we may suppose the Heads in general to refer to the Great Empires, and more predominant Dynasties, that have arisen, or may arise, on the Earth; and the Horns to the smaller Kingdoms or States of which these are composed, or which have arisen out of them. For every Great Empire is naturally a Despotism, a Beast, a Monster, or the Head of a Monster antling with destructive Horns; what has been somewhere said of a Great Book, may, with the strictest truth, be said of a Great Empire—Μεγάλη Δυναςεία Μεγὰ Κακὸν.—A great Empire is a great Evil.

Of this part of the Subject I shall attempt no further application at present, especially as we shall have occasion to resume it in the Seventeenth Chapter.

Of this Beast it may be observed—that with respect to his Seven Heads and Ten Horns, he is in Person and Form, as well as in Station and Character, the

Chap. 13. v. 1, 2.

exact Copy of the Dragon; from whom also he receives his Power, his Seat, and his Authority.

The reference of the First Beast to Regal Despotism ascertained.

Thus is Regal Despotism, perverted Imperial Power, the very Representative, the appointed Viceroy of Satan upon Earth; occupying his seat, exercising his Power; and to the same end, the production of Destruction and Misery. In this description, there is, however, one difference between the Dragon and the Beast. Of the Dragon it is said,—that he had upon his heads Seven Crowns,—of the Beast, that he had upon his Horns Ten Crowns.—Does this ascription of Crowns in the Dragon only to his Heads, but in the Beast even to his Horns, point at the silly ambition of little Despots, and their fondness for Crowns? And surely never did this profusion of Crowns appear more conspicuous, more ridiculous, or more contemptible, than in the luxuriance with which they at present spring up in the Continent of Europe. And to render them *contemptible* is probably the direct design of him who so profusely bestows them.

Of the Name, or, as it is in the original, Names, of Blasphemy, upon the Heads of the Beast, no one can miss the interpretation, or application, who daily hears, and reads, the ridiculous, bombastic, impious, and truly blasphemous, Names and Titles, of Grace, Holiness, Sacred Majesty, High Mightinesses, assumed by, and ascribed to, the most Weak and Worthless, the most Debased, Detestable, and Contemptible, of Mankind.

As a further confirmation of the Interpretation here given, and proof that Imperial Despotism, Perverted Regal Power in general, is the Object represented by this First Beast, it may be observed—that it has in itself the principal features of all the Beasts

described in Daniel's Vision, the Leopard, the Bear, and the Lion; which Vision is universally allowed to refer to Regal Despotism, and the Great Empires or Dynasties that have arisen, or shall arise in the World. And it is indeed expressly so applied by the interpreting Angel.—" I came near unto one of them that stood by, and asked him the truth of this: so he told me, and made me know the Interpretation of the thing.—These Great Beasts"—said he—" which are four, are four Kings, which shall arise out of the Earth." " But the Saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever."

Chap. 13, v. 1, 2.

The reference of the First Beast to Regal Despotism ascertained.

Dan. 7. v. 3, 4, 5, 6, 7, &c.

Dan. 7. v. 16, 17, 18.

In these two last verses, is concisely expressed the whole subject of this Book of Revelation, at least from the fourth Chapter to the End; and our Interpretation of it established. By the resemblance to these several Beasts is intimated the most distinguishing characters of Despotism. The Beasts alluded to, though they vary in their form and character, are all of the most fierce, cruel, and savage kind. The Leopard, besides its savage nature, may refer to the varying colours and changing appearances assumed by Despotism; the Bear, to its rude, deformed, and disproportioned figure. And whoever has observed a Bear, must have taken notice, that his *Feet*, besides being the chief intruments of his destructive strength and cruelty, are particularly deformed, disproportioned, and ugly; and this is the feature in which the resemblance is here marked; as of the Lion, it is in the *Mouth*,—the principal organ of the Voice, by which he diffuses his terrors, by which he exercises his strength, siezes and devours his prey. Thus it is in their most distinguishing qualities, and

Chap. 13. v. 1, 2.

most destructive feature, that Imperial Despotism resembles the most deformed, fierce, and savage animals.

The reference of the First Beast to Regal Despotism ascertained.

v. 3, 4.

"And all the world wondered after the Beast."—Of all this description of a Wonderful Monster, this is, perhaps, the most monstrous, and the most wonderful, whether viewed in its literal, or figurative, meaning; yet in either sense, not more wonderful than true. By "wondering after" here is plainly implied, not merely surprise and astonishment, but admiration, applause, and obsequiousness. And whether the admiration of, and running after, such a Monstrous Beast as is here described, or the adulation, obsequiousness, and zealous servility, with which Regal Despotism, however destructive and pernicious, is upheld, and followed after, be most unaccountable, unnatural, and portentous, it may be difficult to determine:—but certain it is, all the world has wondered, and all the world does wonder, after the Beast; and they still worship the Beast, and the Dragon which gave power unto the Beast. Such has been the strange infatuation of mankind in all ages, that they have ostentatiously, and obtrusively, supported, applauded, admired, and adored, that very power, though derived from themselves, by which they have been oppressed, robbed, and spoiled; by which they have been trampled upon, torn in pieces, and devoured; by which they have been bought and sold, and driven in herds, as beasts, to the slaughter.

The "Mouth speaking great things, and blasphemies,"—is literally applicable to almost every Dynasty and Government on the face of the Earth. For the "Great Things,"—we need not have recourse to the ridiculous Bombast of Eastern Despots, we may

find it in the pompous Introduction to every edict of every Christian Sovereign—*We*, the *King*, *Imperor*—*Autocrates*, as they stile themselves.

Chap. 13. v. 5, 6.

The reference of the First Beast to Regal Despotism ascertained.

As to Blasphemies, do we not find every Government appealing to God, presuming upon his sanction, claiming his aid, for success in the most execrable and diabolical Designs! Do we not hear them singing *Te Deums*, and insulting Heaven with Thanksgiving, when they have succeeded in the very Work of Hell!—If the Sacrifice of the Wicked be an Abomination to the Lord, surely such Invocation, and Thanksgiving, are Blasphemies. Every Christian Government in its quarrels assumes God on its side, without hesitation invokes his assistance for the destruction of its enemies, Christians also; as if it were a point perfectly clear with each, that they alone belonged to God, and that with the other side he has no concern, interest, or connection. Thus the God and Father of all the Families of the Earth, is presumptuously, impiously, blasphemously, assumed as the abettor and supporter of the most horrid wickedness; invoked to further the destruction and slaughter of his own Family and Offspring, for the pleasure of the most Impious of Men; and thanked, when thus supposed to have gratified the most depraved and abandoned of Human Beings, in their most impious and execrable desires and designs.

Did not the British Government, in the American War, for Seven Years, by yearly Fasts, and daily Prayers, with the most presumptuous confidence, invoke the Divine Assistance in one of the most unjust and wicked Enterprises that ever was undertaken,—to subject Millions of Free People, Half a World, to the Arbitrary Will and Power of another People, or,

Chap. 13. v. 5, 6. of Individuals of that People, thousands of Leagues distant from them; claiming, for ever,—*the Right to make Laws to bind them in all Cases whatsoever*—and consequently might subject them to the most insupportable Tyranny, or Absolute Despotism, without either seeing their Misery, or at all sharing in it. And in the just Judgment of that Heaven which they insulted, they "have received in themselves that recompence of their error which was meet"—a stroke, under which, though the Empire may long linger, it is much to be feared, it will never recover. For all that we have since suffered, and all that Europe is now suffering and like to suffer, is the consequence of the American War, and of the Spirit excited by it.

The reference of the First Beast to Regal Despotism ascertained.

And does not the Despot who is now trampling on all Human Laws and Rights, Public and Private, and successively drenching every country of Europe with the blood of its degenerate Inhabitants,—send orders to his Satellites to invoke the Divine Aid in his favour, and to offer up thanks for his success! What is assuming the Sanctions of Religion, and appealing to Heaven in such cases, but *opening the mouth in blasphemy against God, to blaspheme his Name*,—his Sanction, and all the Powers that dwell in Heaven!

Ver. 7, 8. "To make war with the Saints"—to exercise a constant Hostility to Virtue, Piety, and Goodness; either in order to subvert and undermine them, or to expel them, wherever its influence extends,—is a natural, and a necessary characteristic of Despotism and Perverted Government; and fully confirms the Interpretation here given of the Beast. And how often in the Divine Dispensations it is given to it to make war with the Saints, with the Pious, the Virtuous, and the

Good, " and to overcome them;" however mysterious, is a fact to which the History of the World bears too ample testimony. Chap. 13. v. 7, 8.

The reference of the First Beast, &c.

But the last stroke of this description may alone fully decide the point, and fix the Interpretation here given—that this Beast represents Imperial Despotism and Perverted Regal Power,—to wit—" That Power was given him over all Kindreds, and Tongues, and Nations." To what else can this be applied but to Regal Despotism? It is, indeed, leaving the Symbolical and Figurative, for the Direct and Literal Sense. And what Kindred, Tongue, or Nation, has not suffered,—what Kindred, Tongue, or Nation does not suffer, under the power of this pestiferous, and all-pervading Monster? And yet how few of them that dwell upon the Earth do not obsequiously cringe, stoop to, and worship this very Monster? Who they are that do not, and what is their privilege,—" Let him who hath an ear, hear," and mark; and learn " the Patience and the Faith of Saints." ver. 9, 10.

The time assigned for the continuance of the Power of this Beast, is the same Mystical Period of which we have already so often had occasion to take notice; and on all these occasions, seeming to limit the Action of this Important Drama, the Duration of this present Scheme of Mortal Things.—" And power was given unto him to continue forty and two months."

The Reference of the Second Beast to Ecclesiastical Despotism ascertained. ver. 11.

The reference of the Second Beast to Ecclesiastical Despotism ascertained.

From the description given, and the importance ascribed to the Two Beasts, it cannot be doubted but they represent objects of the greatest and most extensive Operation and Influence on the whole State of

Chap. 13. v. 11.

The reference of the Second Beast, &c.

Human Society, or, as it is here so often expressed, on all 'Them that Dwell on the Earth.' And to what does this universal Operation and Influence so much belong, as to the Powers and Authorities, Spiritual and Temporal, which claim, and assume, the Rule and Command over Men? And as we have, it is presumed, clearly shewn, that the First Beast represents Civil Government, perverted and corrupted into the Monster Despotism; let us now see, if the characteristics ascribed to the Second Beast, and the part he acts, does not as clearly ascertain him to represent Ecclesiastical, or Hierarchical Authority and Power, corrupted and perverted into a congenial Despotism; a Beast of the like Portentous and Monstrous Description and Character.

I am not ignorant that the Interpretation of these Beasts has been restricted to the Imperial and Hierarchical Despotism and Tyranny of Rome; but this is evidently too limited a scope for Objects so universal as those here described. The Roman Empire was but one of the Heads of the Beast; the entire Seven-headed Monster is here the Subject; and this Second Beast is represented as exerting an Influence to the same extent, and of the same duration with the First Beast. And consequently, as the one represents, or personifies, Civil Despotism in all its extent and operation, in every Region and every Age; so does the other, Ecclesiastical Despotism.

It is true, the Roman Empire was that Head of the Beast principally in action at the time St. John wrote; and, perhaps, of the whole, the most conspicuous and distinguished; and it will also be allowed, that the Church of Rome supplies the most distinguished and predominant Instance of Hierarchical Depravation, and Pontifical Tyranny, that the World has

seen; but still there are more claimants, and as well the Ecclesiastical as the Civil Despotism of Rome, are too bounded both in time, and extent of Influence, to answer exclusively to Objects so very Important and Universal as the Beasts here described. Besides, we see both these now nearly extinct; whereas both the Beasts continue till the coming of Christ himself.

Chap. 13. v. 11.

The reference of the Second Beast, &c.

This Second Beast is not, indeed, in Appearance, so formidable as the First, we hear but of one head, and, instead of the Ten Horns of the First Beast, he has but Two; and these of no threatening description, —'*like a Lamb*.'—It can scarce be doubted but there is some allusion here to Spiritual Tyranny, in the Christian World at least, assuming the Name and Authority of Christ himself; who is, in this Book especially, often distinguished by the Designation of the *Lamb*. But this will more clearly appear when we come to enquire what the Two Horns may represent.

If we rightly understand this Beast to be the Emblematical Representation of Hierarchical Tyranny, we must, by analogy, understand the Two Horns to represent some Instruments, Engines, or Agents of that Tyranny.

Under Paganism, whatever Tyranny or Persecution was exercised in Religious Matters, was generally exercised under the Sanction of the Civil Magistrate; with respect to Mahometism, the case, I think, is nearly the same. It is chiefly, then, under the Sanction of Perverted Christian Establishments, that we are to look for the characteristics of this Second Beast.

Since, then, the Horns of the First Beast are allowed to represent Kingdoms or Dynasties, may not the Two Horns of this Beast represent the Greek and Latin Churches, which, since their Corruption and Se-

Chap. 13. v. 11.

The reference of the Second Beast, &c.

paration, have both, when occasion has offered, under the Lamb-like semblance, of Christianity, shewn sufficient disposition to Tyranny and Persecution to justify such an application. Or, were we to apply it to the Catholic and Reformed Hierarchies, I doubt it would be difficult, with respect, at least, to the *Spirit* of Persecution, and Perverted Power, for either to repel the Charge; though the Reformed Churches have been in most instances sufficiently subject to the Civil Power, checked by the Spirit of Liberty in the People, to restrain the Violence of its Operation. Yet even in this Country, where the Spirit of Liberty has been most cherished, sufficient instances are on record to evince the Dragonical Spirit of Hierarchical Power. To go no further back than the reign of Charles the Second—What cruel Oppressions, what shocking Tortures, what horrid Executions, were exercised upon harmless, innocent, and under whatever delusion, sincerely pious People, of all Ranks and Conditions, Sexes and Ages; in order to enforce Episcopacy in Scotland, against the Will and Conscience of the Nation. To instance only in the Execution of two Women, Margaret Lauchlane and Margaret Wilson,—the last a mere Girl, who were tied to Stakes in the River Blednoch, at low water, and drowned piece-meal by the returning tide, May 11th, 1684; merely because they would not acknowledge Episcopacy, and the King's Supremacy in Matters of Religion. The Girl, when the water began to choak her, cried out something, which the People said, was a compliance with what was required, and she was taken out of the waves; but she refused to confirm, or repeat, what she was supposed to have said when in the water; so she was again tied to the stake till she was drowned. But this

is only a Specimen of the numerous Bloody Tortures and Cruel Executions which then took place on the same account. And constitute a Portion of British History that has not yet found a Historian worthy of the subject.

Chap. 13. v. 11.

See a Book called A Cloud of Witnesses.

In these Transactions was particularly displayed the Character of this Second Beast—of Ecclesiastical Tyranny, with eager and officious zeal, urging and supporting Civil Tyranny, " Exercising all the Power of the First Beast before him, and causing the Earth, and they who dwell therein, to worship the First Beast." —These shocking Cruelties, in support of the Measures of an arbitrary and abandoned Court, were principally promoted, and conducted, by Sharp Arch-bishop of St. Andrew's, Burnet Arch-bishop of Glasgow, and some other Scottish Ecclesiastics;* and, I doubt, whether the Records of the Inquisition itself, can supply a scene more shocking to humanity, or more contrary to the Spirit of the Religion of Christ, than that period, and these transactions afford.

ver. 12.

The reference of the Second Beast, &c.

But as Horns in Scripture are generally mentioned as the Emblems of Strength and Power, or the Instruments by which that Strength and Power is obtained, supported, and exercised; this might lead to a somewhat different Interpretation. And here we are to look for the principal means by which Hierarchical

---

* On this occasion, in the space of a few years of the Reign of Charles the Second, about 140 persons, men and women, were put to death by the public executioner, 78 were shot at different times, at their own doors, in the fields, and woods, without any Process or Sentence against them; for attending, or on suspicion of attending, Field-preaching; 1700 were banished, and Sold to the Plantations, 200 of whom were drowned by the wreck of one vessel, being shut under hatches; and who might otherwise have been saved.—And all this under a Protestant Hierarchy and Government.

Chap. 12. v. 12.

The reference of the Second Beast, &c.

Power has been obtained, supported, and exercised in the World.—And one of these, I believe, will be found to be the Assumption of a Sacred and Inviolable Character, and a Right to impose upon the Reason and Consciences of Men by a Sanction superior to Human Laws; and the other, the Unbounded Acquisition of Unalienable Wealth and Power. By means of these two Pretensions or Handles, had not the Jealousy of the Civil Powers been roused, and Mort-main Laws interposed, we should, in all probability, before this time, have seen all the Wealth, all the Lands, and all the Authority, of the Christian World at least, ingulfed in one Universal Hierarchy.

Some have supposed these Two Horns to be the pretended Power of Retaining, and Remitting Sins; or, Excommunication and Indulgence; both which have certainly proved powerful Engines in the Hands of the Church of Rome. Others have, I think, put in a claim in behalf of the Inquisition, and the Order of Jesuites, or the Monastic Institution in general. But these two last would restrict the Interpretation of this Beast to the Roman Hierarchy; an application, as we have before shown, much too limited for such an Universal Object.

Perhaps, none of the above Interpretations of the Two Horns of this Second Beast may appear entirely Satisfactory; but it is not of importance that their particular application should be ascertained.

But the most remarkable characteristic of this Beast is, the unnatural Combination of the Semblance of a Lamb and of a Dragon, of the most pleasing sportive and innocent, and of the most abhorred subtile and pernicious, of the animal creation. Nor is the allegorical union in the symbol more unnatural, or

more monstrous, than the affected combination, of the meek gentle and beneficent Spirit of the Religion of Christ, with the cruel unrelenting merciless Spirit of Religious Persecution and Hierarchical Domination, in the object represented.—"He had Two Horns like a Lamb, and he spake as a Dragon."—How naturally does this express the detestable union of Affected Mildness and Merciless Cruelty, of Pretended Truth and Sincerity and the deepest Falsehood and Guile, as they have often been exhibited in Pontifical Tyranny; which has always exceeded the most relentless Civil Despotism in Cruelty and Deceit. It indeed speaks a language, and breathes a spirit, truly Diabolical; truly becoming the Great Dragon, that old Serpent, called the Devil and Satan, which deceiveth the World. And of this portentous Combination the Roman Hierarchy, though not the only, is certainly the highest Instance, the World has ever seen.

Chap. 13. v. 11.

The reference of the Second Beast to Ecclesiastical Despotism ascertained.

"And he exerciseth all the Power of the First Beast before him."—Though Ecclesiastical Ambition has sometimes aspired to subject even the Civil Powers to its Authority and Control, it has seldom been able to support these pretensions for any long period of time. The only exceptions, perhaps, are, that of the Popes, during part of the twelfth and thirteenth Century of the Christian Era, and that of the Persian Magi for a short period after the death of Cambyses. And this, indeed, being under cover of a supposititious Civil Power, can scarce be reckoned an exception to the general observation. But the genuine and distinguishing Character of Hierarchical Tyranny, is, to act in Subserviency to Civil Despotism; supported by the First Beast, to enforce, and exercise all the power of that First Beast before him, and to cause

Chap. 13. v. 11, 12. the Earth and Them That Dwell Therein to worship the First Beast.

The reference of the Second Beast, &c. ver. 13.

"And he doth great wonders, so that he maketh fire come down from Heaven on the Earth, in the sight of men."

Wherever an imposture is attempted, or a false and supposititious Character assumed, the Impostor never fails to pretend to the most distinguishing Characteristics and Marks of the real Person or Character he assumes, and wishes to be received for. And as the most distinguishing Mark and Proof of the True Religion, is Miracles, the Demonstration of a Divine Sanction and Authority, by the Exercise of Supernatural Power; and, as among such Miracles, one of the most frequent is, the Supernatural command of Fire from Heaven, so we find this Beast the Representative of False Religion, personating the True, pretends to do Great Wonders, and to make Fire come down from Heaven in the Sight of Men. Whether—"in the Sight of Men,"—may here imply, that it is only in appearance, and by some deception of the Sight, that he exhibits these Wonders, we will not decide; but in the next verse we are plainly told—That "he deceiveth them that dwelt on the Earth, by the means of those Miracles which he had power to do in the Sight of the Beast,"—that is, the First Beast. By this it would seem to be intimated, that the First Beast is not exempted from the intended Deception of those Specious Miracles; and it is certain, that Civil Despots have not unfrequently been the Dupes of Hierarchical Pretensions, even while they have been professedly exercising their own power before them.

Judges 4, v. 21.

1 Kings 18, v. 38.

2 Kings 1, v. 10, 11, 12.

ver. 14.

It is, no doubt, to the well-attested, and truly impressive Miracles, which ushered in, and gave Sanc-

tion to the True Religion, both in the Old and New Testament, that we owe those pretensions to Miracles in all False Religions, and in most Perversions of the True. But, from the expression here, " Which he had *power to do* in the Sight of the Beast"—and from some seemingly well-attested Facts, both in Sacred and Profane History—the Magicians in Egypt, the Oracles in Greece, and several Incidents in the Roman History —it may be doubtful,—whether all Miracles recorded in Profane History be really mere craft and delusion—or whether, in the unsearchable designs of Omnipotence, it may not be permitted to Satan and his Emissaries to shew real Signs of Supernatural Power, for the trial and proof both of Good and Bad Men. But what we call *Supernatural*, may be perfectly natural, according to the nature of those beings to whom they are permitted, of which we know so little.

Chap. 13. v. 14.

The reference of the Second Beast, &c.

These suppositions are perfectly conformable to the Sentiments of St. Paul in his Second Epistle to the Thessalonians. There we find him, thus laying down the same Subject, and the same character, which we now have in hand.—" Even him whose coming is after the working of Satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

2 Thess 2. v. 3, to the 12th verse.

There is in some Persons and Characters a natural disposition and tendency to Candour and Goodness, and in others a natural disposition and tendency to Perverseness and Evil. Where the Good Dispositions

Chap. 13. v. 14. prevail, no Signs or Miracles will ever gain their belief, or approbation, in favour of Vice or Impiety. And

The reference of the Second Beast, &c. where the Evil Dispositions prevail, we know that all the Miracles of the Gospel recommended by its beneficent Morality, cannot obtain either their belief or approbation in favour of Piety and Virtue. So that those Signs and lying Wonders, as the Apostle calls them, can only tend to the trial and approbation of the Good, and to make the condemnation of the Wicked more just, and sure; because their rejecting the Truth, and believing a Lie, did not arise from the doubtful evidence of the Truth, or the force of those lying wonders, but from the evil dispositions of their own hearts, from their want of the *Love* of the truth, and their having pleasure in unrighteousness.

This Candour of Spirit, this Natural Disposition to Goodness, we may, perhaps, suppose to be the disposing Cause, the approved Foundation of the Divine Grace and Favour itself. This Pre-disposition to Faith and Virtue, this candid Susceptibility, seems to be the character so highly approved by our Lord himself, under the name of Faith, in the Centurian,—in the Syrophenician Woman,—and the Woman who was healed by touching the hem of his garment,—and what recommended another Centurion as the first fruits of the Gentiles to Christ.

Luke 7. v. 2.—10. Matt. 15. v. 22—28. Matt. 9. v. 20—22. Acts 10.—passim.

But to resume our Subject—Whether these Great Wonders by which the Beast deceiveth them that dwell on the Earth—whether the ancient Oracles and Prodigies, were in general mere deceptions, of Human contrivance, or, a permissive, supernatural Power, by the Will of Heaven; certain it is, from innumerable detections, that the modern pretended miracles of Popery—in which we find the strongest marks of this Second

Beast, are nothing but mere delusion; and have no foundation but the Impudence of their Vouchers, and the Ignorance of their Votaries, kept up by their favourite Maxim—That Ignorance is the Mother of Devotion: And of such Devotion as they would propagate, Ignorance is, no doubt, the genuine Parent.—But of true Devotion, the natural foundation is Knowledge,—the Knowledge of God.—"They that know thy Name, will put their trust in thee." That *the beginning of Wisdom is the Fear of the Lord*, is one of the most ancient and well-founded of all Maxims.—And the Proposition is clearly convertible,—That the Beginning, the Foundation, of the Fear of the Lord is Wisdom, and Knowledge.

Chap. 13. v. 13, 14.

The reference of the Second Beast, &c.

Psalm 9. v. 10.

It is an indisputable Fact, which every pious mind must view with regret and indignation, that the Frauds and lying Pretensions of the Roman Catholic Religion, under the perverted name of Christianity, have nearly extinguished all genuine Christianity in Europe.—While, by those Arts and impious Frauds, they delude the Ignorant, and excite the Contempt of the more Intelligent, it is concluded, by the generality, that all Religion is mere Priest-craft, and interested Pretensions. Thus has that depraved and pernicious Superstition done more to extinguish the very Profession of Christianity, and to introduce that flood of Infidelity and Contempt of all Religion, which has overflowed the Christian World, than all the Reasonings of real Infidels, or all the Ridicule of affected Wits, could ever have done. Hence, it is found, that in Roman-Catholic Countries, for near a Century past, those who are above mere Superstition, are, in general, real Infidels; the more intelligent, Deists; the more Igno-

Chap. 13. v. 13, 14.

The reference of the Second Beast, &c.

rant, Atheists, mere Fools; for it is only the Fool, who can say, or, even think, in his heart, There is no God.

Though there have not been wanting instances where Hierarchical Ambition has attempted to set itself above all earthly Powers and Laws, and to Subject even the Civil Power to its controul; yet its most distinguishing Character is a zealous Adulation, and officious Prostitution, to Perverted Civil Power. And this obtrusive Adulation, and officious Prostitution of Ecclesiastical to Civil Despotism, this zeal, in promoting and supporting Civil Tyranny, and subjecting Mankind to it, is here well expressed, by persuading them that dwell on Earth, that they should make an Image to the Beast, and worship that Image; that they should adore the very Shadow and Representation of Arbitrary Power.

What may be directly meant by the Image of the Beast is not, I think, very clear. We know those Despots who pretend to the highest stile of distance from Humanity, affect to hold themselves too sacred even to be personally seen by ordinary Mortals; but exact, by a Solemn Pageantry of State, all the Subjection, Prostration, and Worship, they claim, as due to their Persons. In this Solemn Pageantry of State then, affected more or less, by all Despots, we may, perhaps, find the Image of the Beast. And of this Representative Claim of State Idolatry, corrupt and ambitious parasitical Ecclesiastics have always been the most zealous Promoters and Supporters;* of the Image

* James the First, one of the weakest of our English Monarchs, but at the same time one of the fondest of Prerogative, and Absolute Power, conversing with two Dignitaries of the Church, Andrews Bishop of Winchester, and Neale Bishop of Durham,—asked them whether he had not a right to take his

of the First Beast, the Second Beast is always found the most obtrusive Votary, the most zealous Worshipper,—witness a Laud, a Sacheverall, a Warburton, —the Alliance of Church and State.

Chap. 13, v. 15, 16, 17, 18.

The reference of the Second Beast, &c.

"And he had power to give life unto the Image of the Beast." What Life and Vigour, what Power and High Pretensions, this Image of the First has assumed, and exercised, by the officious zeal, and under the prompting patronage of the Second Beast, need not be pointed out to any who are acquainted with History, especially the History of the Christian Era, from the time of Constantine to the present day. And to relate what numbers this Influence of the Second Beast in concert with the Image of the First Beast, has *caused to be killed*, for their resistance to the worship of the Image of the Beast, would be, to give the History of all the Wars and Persecutions that have taken place in defence of the Civil and Religious Rights and Liberties of Mankind; to both of which the First Beast, the Second Beast, and the Image of the Beast, are equally hostile.

It is no wonder that such a Combination of Interests and Zeal should be able to cause, and has been able to "cause, all, both small and great, rich and poor, free and bond, to receive a mark in their Right Hand, or in their Foreheads; and that no man might buy or sell, save he that had the Mark, or the Name of the Beast, or the Number of his Name,"—That is —have been able to exclude from all the Rights of

---

People's Money when he wanted it, without all this formality of a Parliament? To which Neale replied,—"God forbid your Majesty should not, for you are the very Breath of our Nostrils." Andrews, an honester man, declined giving his opinion; but being pressed, answered,—"Your Majesty has certainly a right to take my brother Neale's money for he offers it."

Chap. 13. v. 15, 16, 17, 18. Nature, and all the Privileges of Society; from Life, and all the Enjoyments of Life, all who will not give pledges of acknowledging and submitting to their power,—for who is it that can live,—who is it that dare attempt to live, or refuse Subjection to some Pageant of Regal or Imperial Power? And where is to be found that Regal or Imperial Power that is not less or more perverted from its natural destination, from the Substitute of Christ, to the Substitute of the Dragon—that is not a Beast, a Monster? Wherever such are to be found, they stand clear of this censure. Thus the Mark of the Beast, may be understood to be, in every Dynasty, that Criterion, or Symbol, which is exacted as the Pledge of Acknowledgement and Submission to its Authority, whether Tax, Tribute, Test, Oath, or Creed.

The reference of the Second Beast, &c.

The Name of the Beast may signify any of those various Titles and Designations under which Despotism imposes itself, and claims the Subjection of its Votaries and Slaves in different Countries.

As to the Number of the Beast, I have nothing to add to what I have said above. Let him that hath Wisdom explain it, or, let him, who without either Wisdom or Common Sense will understand and explain, every thing, comment upon it.

Page 115.

Chap. 14.

Chap. 14. v. 1,—5.

It will be again observed, by the attentive Reader of Scripture—that with this chapter commences the closing scene of that Second Scheme of Prophecy which began in the twelfth chapter.

Several places of Scripture plainly intimate degrees of distinction even among the Redeemed, a Greatest and Least in the Kingdom of Heaven. And

the first five verses of this Chapter seem to point out a Chap. 14. v.
certain favoured Company, particularly chosen, and as- 1—5.
sociated with the Redeemer—which follow the Lamb whithersoever he goeth. And these are here represented by the hundred forty and four thousand standing with the Lamb on Mount Sion, having his father's name written in their foreheads; in allusion to the custom before-mentioned, as an index to whom they belonged, and in Opposition to the Mark of the Beast.

We sometimes read of, and every one who is observant of Character, must sometimes have seen, some persons so distinguished for pure, simple, sincere, unaffected *Goodness*, that they seem to be almost of a different nature from the Generality of Mankind. The Company here described, we may conceive to be composed of such; the description answers exactly to their Character, of which the marks are Purity, Simplicity, Sincerity, a Blameless Integrity and Innocence—" in
their Mouth was found no guile; for they were with- Rev. 20. v. 6.
out fault before the Throne of God." These are the Blessed and Holy, who have a part in the First Resurrection; and would seem, as it is twice repeated here, in a special manner Redeemed from among Men, being the First Fruits unto God, and to the Lamb. These are here represented as immediately accompanying their Lord, even before the closing of the general Catastrophe of this World. And though but few of those pure, blameless, and almost perfect Characters above-mentioned, and which seem to be described in this passage of Scripture, may have been observed by any individual, and not many are to be found on record; yet as such are, of all Characters, the least obtrusive on observation, and the least likely to excite the attention

Chap. 14. v. 1—5. of the World, they may be more numerous than general opinion would estimate them.

v. 6, &c. From the sixth verse to the end of the chapter we have Four particular and important Events intimated. The First,—An Angel, having the Everlasting Gospel to preach to every Nation, and Kindred, and Tongue, and People. Which probably refers to some Renewed Authentication, or Administration of the Gospel.—The Second,—Under the Name of Babylon, announces the Fall of the Great City which we have already described. —The final Subversion, and miserable Overthrow of those Corrupted Governments, that Perverted System of Political Institutions which almost universally prevails.—The Third,—By the Appearing of One like the Son of Man, Sitting upon a White Cloud, represents the Second Coming of the Redeemer, for the Gathering and Separating of his Elect, under the Symbol of Reaping the Harvest of the Earth.—The Fourth,—Presents an Angel that had Power over Fire, giving Order to another Angel, for the Gathering and Destruction of the Reprobate Part of the Inhabitants of the Earth, under the Symbol of Gathering the Clusters of the Vine of the Earth, and casting them into the great wine-press of the wrath of God.

This Description of an Angel flying in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People,—may probably be referred to some renewed, and authenticated, universal Publication of the Gospel, to be exhibited at
Chap. 11. v. 11. this Period, and perhaps this may be the event to
which the Revival of the Two Witnesses may refer; when by the Fall of Babylon the Great City, and the extinctinn of the Power and Worship of the Beast;

when, by the Removal of the present Perverted Political Institutions, and the Overthrow of the present Corrupted Governments of the World, whatever is Antichrist being taken out of the way, the Gospel may have a more successful course; and a more prosperous Era commence under the immediate Auspices of the Redeemer himself, when "the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High." Chap. 14. v. 1—5. See Chap. 20. Dan. 7. v. 27.

But still we find the Doctrine and Design of the *Everlasting* Gospel the same as it always has been—to persuade men to fear God, and to stand in awe of his Judgments; for the Angel's preaching was—"Saying with a loud voice—Fear God, and give Glory to him, for the hour of his Judgment is come: and worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters." ver. 6, 7.

By the Great City, whose fall is here proclaimed, and to which the Name, Babylon, is given, is evidently meant the same general Combination of Depraved and Perverted Political Institutions and Authority, which we have so fully described under the same Designation, in our Explanation of the eighth verse of the eleventh chapter. And the additional characteristic, here assigned as the cause of her Fall—that "She made all Nations drink of the Wine of the Wrath of her Fornication,"—that is, imposed both Crimes and Misery upon them—is one most strictly appropriate; and fully confirms and establishes the explanation of the Term above given; for what besides the Sanction of Political Authority could, or does, thus *compel* all Nations. To the Names of Sodom and Egypt, &c.—here, where her Fall is predicted, that of *Babylon* is added, in al- ver. 8, 9.

Chap. 13. v. 8, 9. lusion to that Babylon, from which the nominal and representative People of God suffered the severest Oppression and Misery, and whose consequent predicted Fall had been most signally accomplished.

By the Fall of this Great City, and the Prohibition of the Worshipping of the Beast and his Image, and receiving his Mark, is, no doubt, intimated, and foretold, the Abolition of those Perverted Institutions, of those Profligate Governments; and the Extinction of that Corrupt, and Corrupting Power, by which they are Perverted, by means of some distinguished Interposition in the course of the Divine Dispensations.—But of this Great City, and her Fall, we shall have occasion to speak more at large when we come to the 17th and 18th Chapters; where we see that Fall, which is here proclaimed, there actually accomplished.

v. 10, 11. So little account is in general made of Political Virtue and Vice, of Public Character and Conduct, and the Consequences of them in a *Moral* and *Religious* View, that it will, perhaps, with difficulty, be allowed, that those severe and dreadful threatenings in the tenth and eleventh verses can be meant against merely Political Perversion and Wickedness.

Yet most certain it is, that this is not only, in its nature and operation, of all Wickedness the most superlatively wicked, but is the Parent and Source of almost every Vice and Crime that debases and destroys Mankind; and in itself more pregnant with Guilt and Misery than them all. It is indeed "the Mother of Harlots, and Abominations of the Earth."

He that perverts Public Counsels, and Institutions, to the Purposes of Vice and Misery, in support of Regal and Imperial Rapacity and Arbitrary Power; or, by Influence and Authority, Corrupts and Destroys

Nations, is as much a more wicked and execrable Character, than he who robs an Individual on the Highway, or breaks into his House and murders him in his Bed, as he who poisons a Fountain, is more cruel and detestable than he who poisons a Cup; or, as much as the Destruction and Misery caused in one case is greater and more extensive than in the other. And though it may appear less immediate in the eyes of man, in the eye of him who intuitively and immediately sees through all causes and connections; his Guilt must be equally greater, and his punishment more certain and severe. And not only so; but even those private and individual wickednesses and crimes generally have their rise, their shelter, their protection, and hope of impunity, in the Corruption of Public Institutions, and the Abuses and Perversion of Law and Authority. Chap. 14. v. 10, 11.

Who will doubt, that a Marat, a Robespierre, or a Buonaparte, are in the sight of Heaven more wicked and atrocious Characters than a Balthazar Gerard,* a Ravaillac,† or a Felton.‡

If the Beast, in Form like a Lamb; yet spake as a Dragon, acted as a Demon, and hath his portion assigned him with the Devil and the First Beast;—who will doubt, notwithstanding their candid Show, and plausible Pretences, that a North, a Germain, a Sandwich, and other supporters of their Counsels, who for seven years, at the expence of the Lives of many thousands of British Subjects, deluged America with the Chap. 20. v. 10.

---

* Balthazar Gerard,—The Assassin of William the First Prince of Orange, and Founder of the Dutch Republic.

† Ravaillac,—The Assassin of Henry the Fourth, King of France.

‡ John Felton,—The Assassin of George Villiers, Duke of Buckingham.

Chap. 14. v. 10, 11. Blood of her Inhabitants, contending for Freedom and the Natural Rights of Man, are in the sight of Heaven more Guilty, and obnoxious to a Severer Doom, than all the private Murderers England has produced since it was a Nation.

A Pitt§ and a Patch,‖ will, no doubt, be thought an odious comparison by the Admirers of that Great and Accomplished Statesman, as they are pleased to represent him; yet, in Justice and Reason, it may be fairly doubted, whether the last be not the clearest and least responsible Character.—Can we wonder then, that such, and their Associates—that the Beast, and "they that worship the Beast and his Image, and receive his Mark—shall drink of the Wine of the Wrath of God, which is poured out without mixture in the cup of his indignation; and shall be tormented with fire and brimstone, in the presence of the Holy Angels, and in the presence of the Lamb."

And as there is no other species of Vice or Depravity of Character so truly wicked, so extensively de-

---

§ A Pitt.—William Pitt, youngest son of William Pitt, first Earl of Chatham, who having, in early youth, by eager Pretensions to Patriotism, and obtrusive zeal for Parliamentary Reform, gained the confidence of the Public, and obtained premature Place and Trust;—became the entire tool of the Court, and uniformly sacrificed his Honour, his Principles, and his Country, to his own inordinate love of Power and Place. And through Ambition, and the dread of that Reform, his pretended zeal for which first procured him Opinion and Trust with the Public, has plunged the Nation into a War, which has cost Europe, and his Country especially, millions of Lives, and hundreds of Millions of Money; and of which, after near twenty years continuance, no man can foresee the end.

‖ A Patch.—Patch, who being first entertained as a Friend by Mr. Blight, and afterwards taken into Partnership in Business with him; one evening as they sat together in Mr. Blight's Parlour, rose up, and went out, under pretence of going into the Garden; and having left the door a-jar, returned, and introducing the Muzzle of a Pistol, shot him dead in his Chair.

structive, as Political Perversion, the Prostitution of Public Office and Character; so there is no other of which the Criterion and Mark is so clear, definite, and easy to be distinguished. The universal, and indisputable Touchstone, and Standard, of Political Virtue and Principle, is the Interest, the Good of the People. —*Salus Populi Suprema Lex*—is the most authentic and important of all Political Maxims. The Safety, Happiness, and Prosperity, of the People is the Supreme Ruling Principle by which every Political Sentiment, Action, and Character, and every Government itself is to be tried. Of the British Government, since the Revolution at least, this is the Professed, Acknowledged, and by repeated Facts Established Principle. And he who violates this Principle is no less clearly obnoxious to the Severest Sentence of Human Laws; than he is, in this Passage, plainly devoted to the Wrath of God, by the most dreadful Sanction of the Divine Law. Chap. 13. v. 10, 11.

But perhaps some will pretend to doubt, whether this Principle, however Just and Indisputable, be so clear and certain in its *Application* as is here represented. Some will even pretend to doubt, whether the Interest of the People is best secured by preserving their Rights, Privileges, and Liberties to themselves; or, by consigning both these and themselves to the Will and Disposal of a Court, Privy Council, and Ministry, the Tools and Satellites of Systematic Rapacity and Despotism; for what Court is not in Purpose and Design a Despotism? What Court does not consider the People, and all that they possess, as a property to be disposed of for their Grandeur, Indulgence, and Pleasure?

Chap. 14, v. 10, 11. This has become the professed and acknowledged case in every Monarchical Government in the World, this Country, in profession, only excepted; and we see the just and natural consequence daily taking place in their Dissolution, their Ruin, and Subversion; because the People have little or no interest or concern in their Support and Permanency; or else, because both Princes and People are become so debased and degenerate, the one by Luxury and Indulgence, the other by Slavery and Oppression, that they are incapable of Support and Permanency. And that the case is still somewhat different in this Country, is owing to the Influence of Opinion and Habit; by which the People still believe themselves to have some Interest in their Country, according to the Form of the Constitution; though the Spirit of that Constitution, in practice, be now lost. By the shameful Prostitution of the Representatives of the People, and the Corruption of those who choose them, the Liberty and the Property of the People, even in this Country, is in fact and practice, not less at the mere Will of a Court, than under the most Arbitrary Government in Europe. Nay, there is no Government in Europe, that with all the Engines of Absolute Power could, in the same Extent of Territory, and from the same Number of People, have extorted half the sums that have been, within these last fifty years, drained from the People of this Country, by mere dint of Corruption and Influence; or, durst have lavished it with such blind, unprincipled, and pernicious profusion. Is there one individual in the Empire, who is not now suffering under those corrupt and rapacious principles, which have dictated the Councils of this Country, for near a Century past? —Those Vultures only excepted, who now fatten on

her vitals, or those, who already gorged with her blood, and loaded with ravin, have retired to their nests to devour and enjoy their prey. Even the daily increasing Millions of Paupers are the direct Victims of this rapacious Policy, and the Aristocratical Luxury it has introduced. While the profuse Courtier, and pampered Appendant of Office, is straining his low Fancy to invent new Objects of Vanity and luxurions Indulgence, to exhaust his countless Treasures, the poor Peasant and his Family, the Support of both the Wealth and Strength of his Country, from the Fruits of whose Industry these Treasures are distrained, is pining in Want, or a beggarly Dependant on parochial Supply. And this because the Superabundance of Wealth in the Hands of a Few, has raised even the Necessaries of Life beyond the Reach of One-third of the Community to obtain them in a Sufficiency even for Existence. A State of Society so subversive of the essential Laws of Nature and Providence cannot long exist. And however those who have been the Means of introducing it may escape Punishment from Men, and however *much they may have glorified themselves and lived deliciously*—if we rightly understand this Passage of Scripture—*so much the more Torment and Sorrow*, so much the severer Punishment is denounced against them, by the righteous Judgment of God.

Chap. 14. v. 10, 11.]

Chap. 18. v. 7.

In the mean time, there is nothing can prevent both the Persons and Property of the Inhabitants of this Country from soon becoming in all Respects as much at the Disposal of the Prince and his Satellites as those of the most Despotic Government on Earth, but the People's reclaiming their own Rights, and recalling the Practice of the Constitution to its true and fundamental Principles. And this can only be done by the exclusion of

Chap, 14. v. 10, 11. all Interference, direct or indirect, of the Government, or Aristocracy, in the Election and Representation of the People; and by the equal Exclusion of every Appendant and Agent, of a Court, from a vote among the Representatives of the People. If this be not done, and soon too, there is an end of our Constitution. And if ever it be done, it must be by the imperious Voice of the People.

But, be it always kept in mind—that by the *People* throughout these Sketches is not to be understood the tumultuous Mob, or mere Populace, but the Aggregate Number, Wealth, Wisdom, and Strength, of the Independent Part of the Nation; exclusive equally of the Dependent on a Parish, and the Dependent on a Court.

But to resume our Argument.—Can it possibly be doubted, whether the Interest of the People will be best secured,—by Representatives freely chosen by themselves, and from among themselves; or, by Representatives set up by a corrupt, selfish, and luxurious Aristocracy, or by a Court and its Tools, the equally *rapacious* and *profuse* Ministers of an all-devouring Treasury.* A Treasury supplied by the People themselves, and lavished to corrupt their Electors, and purchase the Voices of their Representatives to Vote uniformly against that People by whom they are sent, and for that Court and Ministry by whom they are paid out of the Pockets of that People.

---

* One hundred and sixty-two Peers and Commoners, with the Treasury, return 306 Members for England and Wales, making, before the Union with Ireland, a great Majority of the whole Representation.—Of course, these 162 Individuals, with the Treasury, have the whole Property of the Nation at their Disposal; and, in fact, have Mortgaged the whole beyond the Fee-simple of its Value. If the Increase of this Majority by the Union with Ireland, and the effect of Influence in Scotland be added,—what a Farce is the pretended Representation of the People?

Will any one pretend to doubt whether the Good of the People will be best promoted, by leaving their Money in their Pockets, and their Property at their own disposal, to be applied to their own use and comfort; or, by its being consigned with boundless profusion to the Will and Waste of a profuse Court, and corrupt Ministry; to be lavished in Pensions, Sinecure Offices, Patent Places, Reversionary Grants, in order to keep in pay, from the most debased and unprincipled of the Community, a luxurious servile Train, whom they can at all times depend upon to support the most pernicious measure they can propose, against the Interest of the People, and of the Public. It might just as well be doubted, whether the Affairs of any Individual will be best conducted, by consigning them entirely to the disposal of mercenary Agents, whose ruling Principle is known to be, to get from them whatever they can find a pretence to extort; or, by keeping both their Affairs and their Agents under their own Superintendence and Control. In the British Constitution, let it be always remembered, that the King himself is but the Steward of the People, and his Ministers inferior Agents. Chap. 14. v. 10, 11.

There can scarce be a more absurd and pernicious Maxim, both for King and People, than—*that The King can do no Wrong*, in the unnatural Sense that is pretended to be put upon it; though in its true, simple, and natural Sense, it is a most Sacred Truth.—And implies—not that whatsoever the King does is *Right*,—above the Census of the Law, the People, or the Public; not even with that pitiful Paliation, that though the King is above Law, his Ministers are responsible. It may often happen that his Ministers may be highly culpable, often Himself, and oftener

Chap. 14. v. 10 11. both. But the plain and unsophisticated Sense of the Words—*The King can do no Wrong*—is, *that the King has not, by the Constitution, any power put in his hand to do any thing that is Wrong, Unjust, or Injurious; any thing against either Private Right or Public Good.* This is a Position as plain and certain, as that the King cannot levy Money upon the People without the consent of Parliament.

I have called this, as commonly understood, an absurd and pernicious Maxim. Its absurdity is palpable to common Sense, and cannot be made more clear than it is. But, perhaps, Politicians will tell us that Government is something above Common Sense. —That it is often something different both from common Sense and common Honesty, none, I believe, will deny, who know the Principles upon which Governments are generally conducted, and attend to the Figure under which such Goverments are, in this Book, represented.

But the pernicions Influence of this Maxim, as commonly understood, falls most severely on Royalty itself. It was presuming upon this Maxim that brought the unfortunate Charles the First to his fatal Exit.—It was the Spirit of this Maxim operating on his Son, that expelled him from his Crown and Kingdom; and it is their known attachment to the Principles of this Maxim that has for ever excluded his Posterity from the Throne of these Realms. And whatever the Chicanery of Servile Casuists, or Court Sycophants may suggest, no one acting upon these Principles can ever long sit secure upon that Throne; or upon any other where there is the least remaining spark of genuine Freedom, Spirit, or Good Sense in the People.

But to return from this long and painful, but imperiously called for, Digression.—It would seem to be intimated in verse twelfth—that, as, in Political Depravity and Prostitution is displayed the greatest and most extensive Operation of Vice and Wickedness, and consequently of Destruction and Misery; so, in opposing these with perseverance, or suffering under them with resignation, is displayed the greatest Proof of the Patience, the severest Trial of the Faith and Obedience, of the Saints. "Here is the Patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jesus." Chap. 14. v. 12.

Besides resignation and firmness under immediate Persecution and Suffering, there are, perhaps, few greater Trials of Patience and Confidence in God, than for a good Man, and real Patriot, not only to see, but to feel, the Abuses and Perversion, of the best Governments, and the entire Depravity and Misery of the worst, with Submission and Patience toward God; from a Persuasion that these things are for a time the Divine Destination; and that, Depraved and Destructive as they are, yet often any rash attempt to alter them, might prove only a change from bad to worse. This has, perhaps, been the Case in the French Revolution. And from this, we have also seen other perverted Governments assume confidence to harden themselves in Wickedness; and to strain harder the Bands, and rivet faster the Chains of Despotism. But let them beware—they may pursue their own Counsels——Διος δ'ετελειετο Βουλη—but the Counsel of God is proceeding, and shall be perfected; and they, in the event, only hasten their own Judgment; which "now of a long time lingereth not, and their Damnation Homer, B. 1. ver. 5.

Chap. 14. v. 12. slumbereth not."—And this is as certain as that the
Rev. 19. v. 9. Words of this Book "are the True sayings of God."

ver. 13. The Remainder of this Chapter, to the end, so plainly alludes to the final Catastrophe of this World, that it needs no Illustration. This is introduced by an appropriate Proclamation from Heaven, "Saying—From henceforth Blessed are the Dead which die in the Lord." That the Dead, who die in the Lord, are in Peace and Felicity from their departure hence, seems plain from many places of Scripture; but that their perfect Consummation and Bliss do not commence till the final Judgment, seems equally plain. And now that Event approaching their perfect Blessedness from henceforth shall take place and the fruit of their former Works be upon them.

ver. 14, &c. to the end. The person sitting upon the White Cloud, having on his Head a Golden Crown, and in his Hand a Sharp Sickle, is evidently the Redeemer himself; and the first Reaping, called the Harvest of the Earth, would seem to represent the Consummation of the Lot of the
Mark 13, v. 27. Righteous, the "gathering the Elect from the four Winds, from the uttermost Part of the Earth to the uttermost part of Heaven;" that is, both they who were then alive upon the Earth, and those who being by Death removed hence, were already in the Invisible Regions.

The Angel that had Power over Fire, coming out from the Altar and giving Orders to another Angel that came out from the Temple having also a Sharp Sickle, "to thrust in his Sharp Sickle and gather the Clusters of the Vine of the Earth"—to be cast into the great Wine-press of the Wrath of God—may represent the final Catastrophe of the Wicked. To this

event also may allude the intimation that the Angel who gave this Order—"had power over Fire," as Fire is always represented as the Instrument of that Punishment. Or, the application of the First Sickle, may refer to the General Consummation of Mortal Things in this World; and the Second to the Punishment and Destruction of the Reprobate Part of the Creation in another World. Chap. 14. v. 14. &c. to the end.

Chap. 15.

From the beginning of this 15th to the end of the 20th Chapter, we have the Description of some particular Steps in the Accomplishment of what is in general represented in the last Chapter. Especially, we have the first Appearance of Seven Angels, having the Seven Last Plagues, contained in Seven Golden Vials; and the pouring out of those Vials in which is filled up the Wrath of God; and which probably refers to the same Subject with the two concluding Verses of the last Chapter. Chap. 15.—Passim.

It may be necessary to premise here, what I have already hinted, and I shall have occasion to shew much more at large hereafter, when I come to the 20th Chapter, that what is commonly called the *Day* of Judgment, or, the Great *Day*, is by no means to be understood literally, as restricted to a *Day*, but implies an indefinite Period; to be understood in the same latitude as—the Day of the Son of Man—the Day of Visitation—and such like Expressions in Scripture. The Jewish Commentators have always understood the Term in this Sense; and I think it is probable that the Events of the six following Chapters may belong in a great measure to this Period. From some peculiarities in the Jewish economy, particularly their several septenary Di-

Chap. 15.— Passim. visions of Time, it has been conjectured that the whole duration of this World will be 7000 years; of which 6000 are ascribed to the present ordinary Dispensation of Providence; and the Seventh Thousand will be the Period, called the Day of Judgment, the Great Day, the Day of the Lord.

And that this is prefigured by the Six ordinary Days of the Week, and the Seventh the Sabbath of the Lord,—the oldest of all Divisions of Time;—by the Seventh Year of Jubilee, and by the Great Jubilee at the Expiration of Seven Times Seven Years. According to these conjectures, this Period, expressed by the Day of Judgment, will consist of a Thousand Years, and this may be understood to be the Milennium, or Thou-
Dan. 7. v. 18. —26,—27. sand Years' Reign of Christ upon Earth—*when the Saints of the Most High shall take the Kingdom—and the Judgment shall sit—and the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High.*—But the further Illustration of this point we shall defer till we come to the 20th Chapter.

Chap. 16.—The Pouring out of the Vials.

Chap. 16. v. 1. The principal Transaction in this Chapter is the Accomplishment of the Commission of the Seven Angels having the Seven last Plagues, contained in Seven Vials full of the Wrath of God, to go and pour them out upon the Earth. As this Subject may refer in great Part to the Period suggested above, it must be exceeding Mysterious, and one upon which little can decidedly be said at present.

ver. 2. "And the first went, and poured out his Vial upon the Earth; and there fell a noisesome and griev-

ous Sore upon the Men which had the Mark of the Beast, and upon them which worshipped his Image." Chap. 16 v.2.

Though I will not presume to assign with Confidence the particular Application of this Verse; yet let it be observed, that these are the *Last Plagues*, and however long a Period the last Times may imply, we are certainly now in, or bordering upon, that period, and consequently the present times may be part of those referred to in this Portion of Scripture.

By a Noisesome Sore is probably not to be understood here literally any Bodily Sore or Infection, but any thing that might grievously affect those on whom it fell, with Trouble, Anguish, and Pain. Now, if we rightly understand by the First Beast Despotism, perverted Regal Power, and by the Worshippers of his Image and those who receive his Mark, the Votaries, Satellites, and voluntary Supporters of such Perverted Power—whoever attentively considers the Scenes that have passed within this last Half Century on the Great Theatre of Europe and America, may perhaps think that it would be difficult to find a period in History, to which the Effects of the Pouring out of this Vial may more particularly be applied than the present. But probably the application of, neither this, nor any other of the Vials, is to be confined strictly to any particular place, or time.—Yet—

Within the period we have mentioned, we have seen the Principles of Despotism and Arbitrary Power, shaken to their very Foundation; and all their Pretensions so forcibly and successfully attacked, that their Satellites and Supporters have been, and still must be, in the utmost Alarm, Distress, and Pain. For though we have seen their Powers to rally, and recover them-

Chap. 16, v. 2. selves even with redoubled force, in one quarter; yet in the present enlightened, and excited State of the World, it can scarce be, that its recovery should be permanent. When the present threatened universal Despotism shall have Subverted the Foundations, and broken down the Power of other Despots, the Great Despot himself, with his Satellites and Train, nursed in blood and rapine, must, if not by particular Judgment, by Time and Nature Perish. Then, it is probable, from the weak or moderate Characters of all his Substitutes, that through the Nations, the People, every where aroused, may yet resume, and vindicate their violated Rights. For it is the People, and them only, that can be expected to do this.—From the Coalition of Princes and Courts, upon Principles not less depraved than those they are contending with, no such issue, nor indeed any good, is to be expected, or is even intended. To the People alone it belongs to do this; and it is the People alone that can be sincerely disposed to do it.
Rev. 17, v. 10. And should this be the Seventh King, or Kingdom, mentioned in the 17th Chapter of this Book, as then not yet come; it is probable, as there also predicted of him, that he must continue but a short space. In the mean time, the noisesome and grievous Sore on the Men who have the Mark of the Beast, and worship his Image,—on Despotism and its deluded Train of Followers and Supporters, is sufficiently conspicuous in the Myriads that have fallen, and are daily falling, on both sides, in the execrable Quarrels of Λημοβορων Βασιληων, *men-devouring Kings.*

And when he, in whose Hands the Rulers of the Earth are but Instruments, shall have finished his Work—when Providence shall have duly punished those Despots, who at the first kindling of Liberty in

France had framed a League for its extinction,—when Chap. 16. v. 2.
he, I say, shall have finished his Work,—he can break in pieces the Instrument, by means, as little foreseen by Men, as those by which he formed it.

And though, by the Insolence of Office, and the jealous Suspicions of Despots on the one Hand, and the dread of Informers and Secret Spies on the other, the very Breathings of Liberty are at present suppressed, and her Voice stifled under almost every Government on the Earth; that of this Country not excepted; yet it may be hoped, that a Flame so vigorous, and so universally diffused;—a Flame, as we trust, kindled by Heaven itself, though like other of its impulses, subject to Perversion,—shall not be entirely extinguished, but shall yet again break forth and accomplish its object. It may be hoped, that under better auspices, and improved by experience, it will pursue its course with more Judgment, and with less Precipitation and Violence, till it has accomplished the destined Destruction of this Heaven-devoted Monster; Rev. 19. v. 20.
till the Beast be taken, and with him the False Prophet that wrought Miracles before him; till under the Auspices of him that is King of Kings, and Lord of Lords, both Civil and Hierarchical Despotism and Tyranny be for ever extinguished.

"And the Second Angel poured out his Vial upon ver. 3, 4.
the Sea, and it became as the Blood of a Dead Man: and every living Soul died in the Sea."—"And the Third Angel poured out his Vial upon the Rivers and Fountains of Waters, and they became Blood."

So far from being able to assign any satisfactory application of the Pouring out of these Vials of the Second and Third Angels, I think is difficult to say whether the Waters are to be understood literally, or

Chap. 13. v. 3, 4. figuratively; if the first, I think we can at present give no probable Interpretation of them; if the last, the common figurative allusion of Waters, especially in this Book, to multitudes of People may help us to the Interpretation.

Thus, in Chapter 17, v. 1. Political Prostitution—as we shall see when we come to that Part of our Subject—is called the Great Whore that sitteth upon many *Waters*. And in verse 15th of the same Chapter, this is expressly interpreted by the Angel—"And he said unto me, the *Waters* which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues."—In this Sense the effect of the pouring out of these Two Vials, that of turning Waters into Blood, may allude to the boundless Slaughter and Profusion of the Blood of the People, with which late Wars have been attended; or it may, perhaps, be referred to the Great Slaughter intimated in the Close of the 19th Chapter.

And though we would not apply these Plagues exclusively to the present times; yet when have Battles been fought with such Numbers? When have great Engagements been so frequent? When have such Multitudes been Slain on the Field—such torrents of Blood been shed, as in the present Times? Besides all the other Devastation and Destruction of War.

But in whatever way we understand the Passage, the Exultation and Doxology of the Angel of the Waters, and the Response of the other Angel out of the Altar, are highly Just and Appropriate.—"And I heard
ver. 5, 6, 7. the Angel of the Waters say, Thou art Righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have shed the Blood of Saints and Prophets, and thou hast given them Blood

to drink; for they are worthy. And I heard another Chap. 16. v.
out of the Altar say,—Even so, Lord God Almighty, 5, 6, 7.
True and Righteous are thy Judgments.'—Thus, though in many cases Men try in vain to scan the Divine Judgments; yet there are others, in which their Justice and Righteousness are so clear, that it is impossible to overlook them, or not to mark the Hand of God in them. And even in Human Estimation—Nequo lex justior ulla—Artificem sceleris scelere perire suo.

And however much we may regret the Scenes that have lately passed in the North of Europe, it cannot be denied, that both with God and with Man, they may be thought a just Retaliation of the insidious Designs of those very Despots of Russia, Prussia, and Austria, for the Subjugation and Partition of France, and the Extinction of the Spirit of Liberty in Europe, by the Conventions of Pilnits and Pavia. And whether the British Government was a Party in either of these Conventions, or not, it cannot be doubted, from the Spirit that has influenced her Councils, and directed her Politics for the last Half Century, but they were heartily disposed to favour and assist the Scheme.—"Even so Lord God Almighty, True and Righteous are thy Judgments."—And however those who are involved in them may lament their lot, they can neither disannul their Effects, nor controvert their Justice.

"And the Fourth Angel poured out his Vial upon ver. 8, 9.
the Sun; and power was given unto him to scorch Men with Fire." &c.

The particular application of this Vial is nearly as difficult as any of the former. If, according to the general Maxims of Emblematists, and Oneirocritics, we interpret the *Sun* to represent that which is most

Chap. 16. v. 8, 9. conspicuous and distinguished, most efficacious and exalted in any subject—then, as the Subject through the whole of this Second Scheme of Prophecy is evidently the Political and Religious State of the World, the Sun may here represent the Sovereign Powers, and Governments of the World; or if one predominant Power or Dynasty exist, that may be understood by it. And the Effect ascribed to the Pouring out of this Vial, may signify an extreme exacerbation of Tyranny, and the exercise of Despotism, as at present, from the apprehended approach of its own Dissolution; and also the Impiety and Impenitence of Men under these Sufferings—"they blasphemed the Name of God who hath Power over these Plagues; and repented not to give him glory."

Or, taken in a different view—As the Sun is the Light and Life of the *Natural*, so is Religion of the *Moral* World, and the Effects here described, may be the Heats and Animosities, the Distractions and Miseries arising from Perverted Religion in the Christian World; for the last times to which these Plagues belong must be understood of the Christian Dispensation. Indeed, it is almost under that Dispensation alone, that Systematic Religious Persecution can be found.—

"Pudet hæc opprobria nobis
Et dici potuisse; et non potuisse refelli."

From the natural Connection between Civil Despotism and Religious Tyranny, between the First and Second Beast, it is probable the Application may here be understood conjunctly to both, and as preparative to the pouring out of the next Vial.

v. 10, 11. "And the Fifth Angel poured out his Vial upon the Seat of the Beast, and his Kingdom was full of

Darkness, and they gnawed their Tongues for Pain; and blasphemed the God of Heaven, because of their Pains and their Sores, and repented not of their deeds." Chap. 16. v. 10, 11.

As by the *Beast*, the First and Principal Beast,—which is plainly that here intended—we have all along understood Despotism, or Perverted Regal and Imperial Power; so by the *Seat of the Beast*, must be understood collectively, the Scenes where that Perverted Power subsists, and is principally exercised, Courts, Palaces, Capitals—the Seats of those Depraved Governments, and of the Corrupt Agents and Actors in them; and not any one Seat or Capital in particular,—or, in other Words, that *Great City*, which we have already described, comprehending them all. Chap. 11. v. 8, &c.

And though the Effects of this Vial may have a more extensive scope, yet we need go no further than the present Times, and the Events now passing before us, for a probable Application of it. It is sufficient only to name Warsaw, Copenhagen, Berlin, Vienna, Rome, Naples, Turin, Madrid, Lisbon; to say nothing of what has passed in Paris itself. When, in so short a Period, have so many Capitals been sacked, so many Seats of Despotism shaken to their Centre, so many Sovereignties dissolved? Or, rather, what Capital, what Regal Throne in Europe, that of this Country and Russia excepted, has not by external or internal Violence been subverted, or does not totter to its Fall? And though we would not restrict it to the present Times alone; who may not see in the present Times the Operation of the Pouring out of this Vial on the Seat of the Beast? Who may not discern the *Darkness* of which his Kingdom is full?—In such Confusion and Folly of the Counsels and Conduct

Chap. 16. v. 10, 11. of the Kings of the Earth—in such Frustration and Failure of their Schemes and Designs, as of Works undertaken, and attempted in Darkness,—who may not mark them to be under Judicial Infatuation and Blindness? And who can doubt the gnashing of their Teeth and gnawing of their Tongues, the Pain and Anguish with which their vain Attempts and blasted Efforts must affect them. Nor be it thought, that he who thus represents these things, does not also feel, deprecate, and lament them. But who shall disannul God's Righteous and Eternal Judgments!

One prominent Circumstance attending these Plagues, is the *Impenitence* of those who are affected by them,—they blasphemed the God of Heaven because of their Pains and their Sores, and repented not of their Deeds. That this is a strong Characteristic of the present Times, the Votaries of the present Powers probably will not allow. We shall especially be told,—that in this Country, at least, Penitentiary Fasts, and Humiliations, are yearly ordained by the Supreme Authority. On the merit of these Fasts I shall not pronounce; as ostensible Acknowledgments of God's Providence and Supremacy they are certainly right and highly proper. But as they are professedly appointed with a Public and Political View, it might be expected that our Public and Political Vices would be particularly confessed and lamented in them, and some Steps towards a Reformation of these recommended, and taken, by Public Authority.

Now, if,—as I think has been sufficiently shewn through the whole of these Sketches,—the Great Public and Political Vice threatened is, the Power of the Beast, the Influence of his Image, and the Prevalence of his Worship,—that is, the Corrupt Administration

of Government, the Prostitution of Public Character, the Perversion of Public Institutions.—If so, to confess and amend these all-affecting Vices, should be the great Object of our Public and Political Fasts. Yet have we heard no Confessions of the shameful and pernicious Interposition of Court Influence, of the Agents of Government, and a Place-pursuing Aristocracy, in the Election of the Representatives of the People, for the express purpose of Corruption and Treason against the *People*, against the Safety, the very Existence, of the Empire, of the existing Government at least. Yet have we seen no deprecation of the abandoned Prostitution of these Representatives, betraying their Trust, and sacrificing the Interest of the People to that Influence and Power, for a Protection against which, they hold their very Existence. And this Prostitution procured, at the Expence of that very People, whose Interests they sacrifice, and whose Trust they betray; and paid for by that very Government which must be the first Victim of their Perfidy. Here is the Source of all our Calamities. This is the Stream which, with boundless Sweep, and resistless Force, is bearing the British Empire to the Gulf of irretrievable Destruction. This is the Great Political and National Sin, which we have to confess and lament; in which we must perish; or, which we must expiate by a Penance that, I fear, we have neither Virtue, nor Resolution, to perform. Yet, in the Forms and Orders for these Fasts, we find no Confession of this Guilt, no Acknowledgment of the Justice of the Punishments which this our Great National Sin has directly brought upon us, and under which we are rushing to Perdition; no Prayer for Repentance and Pardon of this most Mortal of all Public Sins. When, for Seven Years, in the

Chap. 16. v. 10, 11.

Chap. 16. v. 10, 11. American War, we were engaged in the impious and execrable Attempt to subject a whole Continent, eventually Half a World, to the Arbitrary Control, not only of a Foreign Prince, but of Foreign Popular Councils, and Popular Decrees,—what Remorse or Humiliation have we ever shewn for such Perversion of the Divine Institution of Government? From year to year were not Fasts ordered, to insult the Great Father of all the Families of the Earth, by invoking his Assistance, and assuming his Sanction, as the Aider and Abettor of our Crimes—What is *blaspheming the God of Heaven*, if this is not?—And when, finally, we suffered that shame, defeat, and loss which such an impious Attempt deserved—what Symptoms of Repentance, what Acknowledgment of just Judgment, have we ever seen in the Public Councils of this Country? Such is the hardening Effect of Political, as well as of Natural, Prostitution. "Such is the way of an Adulterous Woman; she eateth, and wipeth her Mouth, and saith,—I have done no Wickedness." Prov. 30. v. 20.

Could the Counsels in which our present disasters, and those of Europe, originated, be thoroughly scanned, I am afraid they would be found no better, and indeed no other, than those we have already suggested—the Design, and Desire, to suppress Civil Liberty; that Spirit of Hostility to the Freedom of the People, which is the invariable characteristic of every perverted Monarchical Government. And which, if not constantly and jealously watched and checked by the People, always has, and always will, infallibly first ruin the Liberty of the People, by Power and Influence; and then itself, by its own Profligacy, Luxury, Baseness, and Boundless Depravity. This we may now see exemplifying in every Government in

Europe. Wherever the Seat of the Beast extends Chap. 16. v.
may the vengeful Effects of this vindictive Vial be 10, 11.
seen.

Whatever *pretence* might be assigned for our first War with France, which broke out in 1793, there is not a doubt but the real cause and motive was a jealousy of the Spirit of Liberty at home and abroad; and the hopes, amidst the troubles and confusion of a Revolution, of subjugating France and sharing her Power, Plunder, and Territories, with the other Despots; and so extinguishing at once the Spirit of Liberty on the Continent of Europe.

But should there be any doubt of the Views, or Motives of the British Government, those of the other Powers, Russia, Prussia, and Austria, will not admit even of a doubt; the Conventions of Pilnitz and Pavia, however secretly transacted, are on Record. And by them the Fate of Poland was destined for France.— "Sed dis aliter visum—But still—

"Quidquid deliriant Reges, plectuntur Achivi."— Hor. Epist. 2.
However Princes play the Fool, the People must suf- Lib. 1.
fer,—are the sure Victims. And disastrous as the present Scene is for the People and States of Europe, perhaps had that scheme succeeded, it might have been still more disastrous. There are certainly more chances to break or bound the Power of one upstart Despotism, however formidable, than there would have been to overthrow, or restrain, the combined Power of three of the most Arbitrary and Despotic Governments of Europe, abetted and encouraged by a fourth, though in Form less Arbitrary, in Spirit and Disposition perhaps more hostile to real Liberty, than any of the other three; as more troubled and interrupted by it.

Chap, 16. v. 10, 11. The very situation of France, on so many sides exposed to the Naval Operations of Britain,—the superiority of which, it is to be hoped, the Spirit of the People will always maintain,—renders her less dangerous, as aiming at a permanent Universal Empire or Despotism, than the others would have been, especially had the Independence of France been subverted, and the Power of that Country, as was then intended, added to the aggregate Mass of Despotism on the Continent of Europe.

Nor can we suppose, that the Spirit of Liberty in the People of France, however suppressed and borne down by the Arbitrary Power of the Present Despot, is entirely extinguished; or that it will not yet make Efforts for its own Deliverance, when Occasion shall arise: whereas, under the other Governments, the very idea of Liberty never was known; nor its Name ever heard of.

But to sum up this long and digressive Article on this Vial. On the Seat of the Beast, and in his Kingdom, —in the Courts, Councils, Camps, and Capitals of Despots, we see Darkness and Confusion, Misery and Pain, Impiety and Profaneness, to the full extent threatened, and described; but we see no Sign of Contrition, no Disposition to repent of their Deeds, or to remit the least of the Rights of God or Man, which they have
ver. 12. usurped.

"And the Sixth Angel poured out his Vial upon the River Euphrates; and the Waters thereof were dried up, that the way of the Kings of the East might be prepared."

Of the Pouring out of this Vial, and its consequences, so far as respects the River Euphrates and its Waters,—which are, most probably, to be understood

mystically—the Writer again owns he can give no sa- Chap. 16. 7. 12.
tisfactory explanation. It is probable, indeed, they do not allude to any thing that has yet passed, or is now passing in the World.

We will only further observe—That the events here represented seem to be preparative of some Great Catastrophe, to affect the whole Inhabitants of the Earth. Now between the Eastern and Western Regions of the Earth, the River Euphrates, or about the District of the Euphrates, has generally been the seperating boundary, which has seldom been permanently far passed by the Powers in either Division. But the approaching Grand Catastrophe being to concern the Whole, the boundary is mystically said to be removed, that the whole may meet at Armagiddon, or the Place of the Destruction of Armies, the Scene of this Great Catastrophe; which it would seem is to be in the Western Division; if we are to understand this gathering of the Kings of the Earth and their Armies literally; which I see no reason why we may not.

Or the drying up of the Waters of the Great River Euphrates, may intimate in general, the removal, at this time, by a special Providence, of whatever Lets or Obstructions may naturally lie in the way of the Accomplishment of the Divine Destinations, or of the Great Consummation of them, determined upon, and here fast approaching.

"And I saw three unclean Spirits, like Frogs, v. 13, 14.
come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet.—For they are the Spirits of Devils, working miracles which go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battle of that Great Day of God Almighty."

Chap. 16, v. 13, 14. The three unclean Spirits proceeding out of the *Mouth* of the Dragon, and of the Beast, and of the False Prophet, plainly, I think, represent that Character of False Eloquence, Affected Rhetoric, and Fulsome Dissimulation, by which Despots affect to deceive, insinuate, and support themselves; and are in their turn, flattered, encouraged, and abused by their Votaries; and by which both, as here represented, are finally led to Destruction. They are said to be like Frogs, to express the disgusting Loathsomeness of this Character, and the low creeping Arts and Practices by which it proceeds.

These unclean Spirits are mentioned, as coming undistinguishedly out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet, to signify the entire Concordancy, and perfect Unity of Design, Operation, and Tendency, of these three Characters and Powers. With respect to this Concordancy, or Sameness, we
Rev. 13. v. 2. are, indeed, expressly told—that "the Dragon gave his Power, and his Seat, and Great Authority to the Beast;" and the False Prophet, here first mentioned by that Designation, is clearly no other than the Second Beast, originally in entire Conjunction with the First Beast.—But why is his Designation changed, from a Second Beast, the Compeer and almost the Competitor of the First Beast, to that degraded term, the False Prophet, the mere Agent and Instrument of that Beast; as we afterwards find him represented?
Rev. 19, v. 20. "And the Beast was taken, and the False Prophet that wrought Miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshipped his image."—To solve this Question it is only necessary to refer the Enquirers to

the different State of Hierarchical Power and Pontifical Influence, now in the Eighteenth and Nineteenth Century, from what it was in the Eleventh and Twelfth. Chap. 16. v. 13, 14.

And as the Devil or Dragon gave his Power and his Seat to the Beast, and the Beast further delegates it to be exercised by the Second Beast, this False Prophet,—for *he exerciseth all the Power of the First Beast before him*,—it is thus still, the same Devil-derived Power that is exercised by all the three: and therefore the Spirits which proceed out of the Mouth of them all, may, with great propriety, be called '*the Spirits of Devils*.' Rev. 13. v. 12.

And their Frog-like Description intimates them to represent the most low, loathsome, and creeping Agents and Ministers, immediately of Courts and Kings, immediately of Satan himself But by the whole agency of these frog-like Spirits, proceeding out of the *Mouth* of the Dragon, and of the Beast, and of the False Prophet, is to be understood only those Efforts and Operations of Despotism which are to be effected by the Perversion and Abuse of Speech, in Distinction from more bold and active Operations.

This King-compelling Eloquence consists chiefly,—as it respects Princes,—in gross Adulation and Flattery; as it respects the People,—in equally gross Deception, Imposture, and Falsehood; as it respects the creeping Creatures themselves,—in Meanness and shameless Effrontery.*

---

* Of this Batrochoian Eloquence I find a worthy specimen in a Newspaper at this moment before me, from the Speech of one Jacks, in a Court of Common Council of the City of London, October 31, 1811.

Mr. Jacks stood up, and after complimenting himself on having, a twelvemonth before, proposed the celebration of his Majesty's entry on the 50th year of his Reign,—" The adoption

Chap. 16. v. 13, 14. As Instances of Falsehood Fiction and Imposition, might be adduced almost every League Treaty or Public Instrument between Sovereign and Sovereign, with every Address or Speech from Sovereigns to

---

of which resolution," he says, "had been the means of rendering thousands happy."—Though it is not easy to imagine how.—He now rose to propose, "That a Bust of his Majesty should be placed in the Council Chamber of the City of London, as a testimony of the *Admiration* demanded by his *Happy* and *Prosperous* Reign." And the proofs of this Prosperity and Happiness, he says, are to be found in the Increase of our *Wealth*, *Population*, and Naval and Military Force.

Of the Character and Merits of our good King there can be but one sentiment in the Empire. But no Person or Character is exempt from misfortunes, or, can stand in the way of the Designs of Providence.

And after a loss of Territory, to the extent of more than one half of the Empire, and of Population to the amount of one third; and while more than one half of the remaining Population,—the daily increasing Parochial Poor,—are in a state of absolute, and necessary beggary,—the man that dares to compliment his Majesty on the Prosperity of his Reign; the man that dares to mention our *Increase of Wealth and Population*, must be either a severe Satyrist, or, a despicable creeping Flatterer.

If with this Loss of Territory, this Diminution of Population, this Impoverishment of the Remainder, and the Countless Millions of Debt with which we are loaded, we are obliged to maintain, as Mr. Jacks boasts, a great Increase of Naval and Military Force, and that for defence only; such contemptible Sycophants, such wretched Politicians as Mr. Jacks may vaunt of it; but the true Statesman, and every man of understanding must see our destruction fast approaching in it. And dares Mr. Jacks to mention our Increase of Commerce at the very moment it is on the brink of ruin in Europe, to say nothing of the prospects our Oriental affairs present.

Of the filthy Frog-like Nature of such a Character, and its tendency to prepare, and impel Kings to Destruction, the Experience of all ages stands an incontestable proof. And were I King of Great Britain, and an absolute Prince, I would order such a Jack, or whoever dared thus to insult my understanding, and that of the Public, to be whipt through every Ward of London, and Pilloried in front of Guildhall, with the words—"IMPUDENT FLATTERER"—labelled on his Forehead.

The State of this Country at the Peace of 1763, compared with its present state, and the whole course of intermediate Politics and Events considered,—could any thing more false, more fulsome, more disgusting, than the Speech here alluded to, be croaked by a Frog immediately spit out of the Mouth of the Devil himself?

their People. In these Instruments we find Perpetual Peace and Friendship Solemnly Sanctioned between the candid and sincerely loving Brother Sovereigns; and in these Addresses, the People are assured of their Sovereign's great Care and Solicitude for their Welfare and Happiness; this is, indeed, the whole, the only Object of all his Aims and Wishes. The generous and self-denying Buonaparte, solemnly declares, with all the Sincerity and Honour of a Prince, that his sole Object in intermeddling with the Affairs of Spain, was nothing but the Happiness of the People, and the Good of the Country.

Chap. 16. v. 13, 14.

With respect to the Kings of the Earth themselves, the Agency and Effect of these Frog-like Mouth-issuing Spirits is expressly declared to be, to prepare them for, and lead them on to Destruction.—"For they are the Spirits of Devils working Miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battle of that Great Day of God Almighty." Thus their direct Design, Operation, and Effect, is the Destruction of the Kings of the Earth; and how successfully they execute their Commission, let the present Condition of the Kings of the Earth bear witness.

The working of Miracles here ascribed to these Spirits, is in the Original expressed by the Word, σημεια, which implies, rather things striking, portentous, and astonishing, than the Exertion of any really Great or Efficient Power, which, in the New Testament, is generally expressed by the Word,—Δυναμεις. And what can be more portentous and astonishing, than—that a few Men, often the weakest and most worthless of their Kind, should, by the mere Agency

Chap. 14. v. 10, 11. of such Instruments, be able to convert to their own Ends and Purposes, their own Uses and Enjoyments, —and those often, not only the most absurd and foolish, but even the most detestable and wicked,—the Health, the Strength, the Industry, the Use, and even the Bodily Action of Millions, almost of the whole Species beside.

This is the Greatest of all Mysteries, the most astonishing Phenomena in the whole Civil and Moral World. And did not every Age exhibit Instances of it, did it not almost constitute the History of Mankind, and did not Experience and Fact compel our belief of it, it would be thought the most Monstrous, the most Unnatural, the most Incredible Thing that Fiction could invent.—The Expression—Kings of the Earth, *and of the whole World*—may be either a mere redundancy; or, as the *World* certainly implies more than the Earth, and at least the whole Solar System; the Expression may intimate that the Ruling Powers in the other Parts of this System are also Subject to the Malignant Influence of these Agents of Destruction. But as this is a Point on which both our Knowledge, and our Interest, are very limited, we shall not attempt to trace it any further.

ver. 15. The 15th Verse, intimating the unlooked-for Second Coming of Christ; and, as now upon its near approach, the Importance of being prepared for it, whatever enforcement it may need, it can require no explanation.

ver. 16. The 16th Verse, containing only a Step preparative to the Event of the Seventh Vial, its import will fully appear in the Explanation of that Event in the 19th Chapter, from the 11th Verse to the end; where the Slaughter of the Kings of the Earth and their Ar-

mies, here, by the Agency of these unclean Spirits, gathered together in the Place Armagiddon,—or, the *Place of the Destruction of Armies*,—is described. Chap. 16. v. 16.

"And the Seventh Angel poured out his Vial into the Air, and there came a great Voice out of the Temple of Heaven, from the Throne, saying,—IT IS DONE." ver. 17.

The Effects of the pouring out of this Vial seem to be the same, or concurrent with those of the Opening of the Sixth Seal, as also with those of the Sounding of the Seventh Trumpet; only here we have the Consequences more particularly detailed; which detail occupies the remainder of this, and almost the whole of the Six following Chapters. See Chap. 6. v. 12, &c. and Chap. 11. v. 15, &c.

Of the Voices, Thunders, Lightenings, and Great Earthquake, and other Phenomena, here mentioned, we shall attempt no particular Explanation; only in general, that they intimate the Agitations and Terrors, the Distractions and Miseries, which shall indicate, and attend, the approaching End of the present Scene. The Earthquake, Removal of the Mountains, and Flight of the Islands, are expressly the same Phenomena exhibited at the Opening of the Sixth Seal.

The Great City we have already fully ascertained, and sufficiently described. Whether its being divided into three Parts, and the Fall of the Cities of the Nations, may here indicate any tripartite Division of the Great Political Powers of the World, and the Dissolution of some of the Smaller Powers, preparatory to the Grand Catastrophe, we will not at present pretend to determine: Events may make the Passage more clear.

That the Events here intimated are connected with the approaching Dissolution of the Universally Perverted System of Governments and Political Powers,

Chap. 16. v. 17. is plain from the mention of Great Babylon, their Mystical Representative, coming in Remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath.

Chap. 17.—*The Great Whore, or, Political Prostitution.*

Chap. 17. v. 1. "And there came one of the Seven Angels which had the Seven Vials and talked with me, Saying unto me, come hither, and I will shew the Judgment of the Great Whore that sitteth upon many Waters."

That by the Great Whore here is meant the same as by the Great City, and Babylon, in the last Chapter, is put past a doubt by the Name being written upon
See ver. 5. her Forehead.

By all these terms, Babylon, the Great City, the Great Whore, is meant, then, one and the same thing—Political Prostitution—the Great System and Combination of Perverted and Corrupted Civil Institutions, Prostitute Governments, and Depraved Regal and Pontifical Power.—And by the Judgment of the Great Whore—the Fall of Babylon the Great—the Destruction of the Great City,—is intimated the final and entire Overthrow and Extinction of those Corrupted Powers, and Perverted Institutions; as preparatory to the Coming of the Kingdom of God, the Reign of the Prince of Peace; when the Kingdoms of this World shall become the Kingdoms of our Lord and of his Christ.

The terms *Great City* and *Babylon* as here used, we have already explained, and ascertained their Application. The particular Propriety of *the Great Whore*, as here applied to Civil and Political Prostitution, is so universally allowed and understood, that the use of it in that Sense can scarce be reckoned figura-

tive: the Word, *Prostitution*, having justly become, in this Country at least, as current in the one Sense as in the other. And such is the Similarity, or rather Sameness, of these two Characters; that the Shameless Baseness, Contemptible Estimation, and Miserable Issue of both, is equally uniform, natural, *necessary;* hence equally expected, and acknowledged, by all. But the Similarity or Sameness is in nothing more striking, than in this,—that though Vanity, Interest, and Pleasure, are the professed Objects and sole Pursuit of both; the very reverse,—Contempt, Ruin, and Misery, are, of both, the invariable, and unavoidable Effect and End. Chap. 17. v. 1.

Of this Phenomenon of Political Prostitution, the World has now before it in the Exercise of the Government of this Country, the most striking Instance that ever History afforded. Other Governments have been occasionally, and partially corrupt, and prostitute; in this, Prostitution and Corruption are become the main operating Organ, the sole supporting Principle; the Primum Mobile, by which alone, for near a Century past, all its Movements have been communicated and regulated; on which alone it openly, and confessedly depends for Existence and Action. And which, when it fails—an event which, in the natural course of things, if its present career is persisted in, cannot be far distant,—will, like a Machine whose first principle of Motion has given way, leave the whole, to all the Misery and Ruin of the Prostitute's fate. Thus—

The Great Whore, the dashing extravagant Prostitute, may flaunt it away, sport her Equipage, display her Jewels, and for a while out-shine the Real Lady of Rank; but premature Age and Disease, the effect of her Manners, will certainly bring her to ruin, con-

Chap. 17. v. 1. tempt, and misery. And equally certain, and equally accelerated, must be the ruin and misery of that State whose Sole Support is Corruption; when the means of corrupting can no longer be supplied, or the Materials are become so base and bad, that they are no longer capable of performing their Functions.

ver. 2. "With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication."

Could the Application above made of the terms, The Great City, and the Great Whore, to *Political Prostitution*, admit of any doubt or hesitation, it would stand fully confirmed by what is added in this second Verse, where it is expressly applied to Kings and their People.

That Kings and Courts are the Chief promoters of Political Prostitution, and all the Perversions and Corruptions of Government, is clear from universal Experience; and *they* may for a while, perhaps, derive some advantage from it. But that the *People* should ever indulge in what is so immediately at their own cost, and so directly intended for their own Destruction, can proceed from nothing short of *intoxication* and madness; it is, therefore, with great propriety that they are said to be *made drunk* with the Wine of her Fornication, and that the Allusion of Wine and Drunkenness is here constantly applied to this Subject. Nothing, indeed, can be more just and exact, than this allusion to Drunkenness in Political Prostitution, with respect to the People; as nothing less than infatuation, nothing short of the Privation of their Understanding and Senses, could ever make them indulge in such a draught; since, however eagerly sought, however fond-

ly swallowed, not a cup is presented to them which is Chap. 17. v. 2.
not at their own Expence, as well as for their own Destruction. It is only by Treasures drained from themselves that Kings and their Ministers can corrupt the People; Princes part with nothing.

ver. 3, 4.
"And he carried me away in the Spirit into the wilderness, and I saw a Woman sit upon a scarlet-coloured Beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the filthiness of her fornication."

The Beast here seen is evidently the same First Beast which we have already described, and ascertained to represent Despotism, or perverted Regal and Imperial Power; the only addition is the Scarlet Colour of Beast. The woman also is arrayed in purple and scarlet; both plainly alluding to the almost universal assumption of these colours in the Regal and Imperial State, and its most intimate and obsequious Attendants and Satellites; seizing the Sovereign Power in the Roman Empire was directly and historically expressed by the terms *Assuming* THE PURPLE. And every one knows that with ourselves, SCARLET is the universal Ornament of Courts, and attire of those who attend upon, and are devoted to the Service and Support of Royalty. And did our former Interpretation stand in need of any Confirmation, the present passage might fully establish it.

This array and decking of the Woman, whom we have indisputably shewn to personify Political Prostitution, represents all that pomp, parade, and show affected by Despots, and with which they indulge their prostitute

Chap. 17. v. 3, 4. dependent Minions, and exhibit them, to gratify their own pride, and dazzle the eyes of the People, at whose expence it is supplied. And hence, the Woman is said to sit upon the scarlet-coloured Beast; intimating, that the Profusion of Perverted Regal Power is that by which Political Prostitution is supported, and carried, and its abominable and disgusting filthiness garnished, and gilded over. The Names of Blasphemy, of which the Beast is full, we have already explained. But, they can indeed, need no explanation to any who observe the ridiculous bombast, pompous, presumptuous, and often impious Titles, of *High Mightinesses*, *Sacred Majesty*, *Most Christian Kings*, assumed by Sovereigns, and conferred by their Subjects often on the most contemptible and detestable of their Species; whose Characters are the Reproach and Stain of Human Nature, and the Curse of the Country that supports them.—How often have a Henry the Eighth and a Charles the Second, even in our Solemn Devotions been presented to the Omniscient Majesty of Heaven, as *Most Religious and Gracious Kings!* It might surely be sufficient on such occasions, to present them as Men, and as Sovereigns, and leave Heaven itself to judge of their Merits and Qualifications, of their Religiousness and Graciousness.

Though I think it is impossible for any unprejudiced person not to acknowledge the Excellency and Purity of our Liturgy in general; yet it is equally impossible, in such Passages as the above, not to see, and acknowledge the Influence of Pontifical Adulation, and to mark—the Hand and Character of the Second Rev. 13, v. 11, &c. Beast, *causing the Earth, and them that dwell therein, to worship the First Beast—and to make an Image to the Beast—and to worship the Image of the Beast—*

and the whole of the description of the Second Beast, as given in the thirteenth Chapter from the eleventh Verse to the End.—And it would be a step worthy of a truly *Religious* and Gracious King to cause all such Passages to be altered, or erazed from the Liturgy. Chap. 17. v. 3, 4.

Though enough has been said to satisfy any one who will attend to the Subject and dare think impartially, of the justness of the Interpretation here given of this portentous Phenomenon, the Beast and his Rider; yet it is impossible to pass over the *Golden Cup* in the Hand of the Woman, full of Abominations and Filthiness of her Fornication, without a few observations. How profusely the Treasures of the World, the Wealth of the People, have in all Ages been poured out into this Cup for every pernicious and detestable purpose, by Political Prostitution, can be unknown to none who are acquainted with the History of the World. It is this Golden Cup, and its baleful and abominable Contents, the Allurements of Luxury and Pleasure in the Hands of Prostitute Power, that has been so successful in corrupting and ruining the World; it is this Profusion of the Wealth of the People, perverted into Abominations and Filthiness by the ends to which they are applied, the purposes of Corruption and Prostitution, that is, comparatively, the sole source of Wickedness and Crimes, of Destruction and Misery on the Earth.

Were all the violent Deaths, Murders, and Assassinations that have been caused, or committed by private Violence, from the beginning of Time to the present Moment, to be put in comparison with the Slaughter and Waste of the Human Species that have been committed within these few Months by the Armies of Buonaparte, how inconsiderable would they appear!—

Chap. 17. v. 3, 4. Were all the Property that has been deforced, stolen, or destroyed, by Felons, Thieves, or Robbers, since Property was established in the World, to be set against the Devastation, Destruction, and Rapine committed by those trained, and licensed Robbers, in one campaign, how small and of no account would it seem!—Were all the Distress, Misery, and Wretchedness, caused, or suffered, by the Human Race, from Individual Violence, and Crimes, or Private Associations of Lawless Villainy, to be compared with the boundless Horrors, Distraction, and Misery produced in the very last Campaign,* by these hired, armed, and commanded Missionaries of Misery and Woe, they would be but as the Sting of a Gnat to the Destruction of an Elephant raging in the Battle. Yet so powerful over Reason and Sense is the intoxicating effects of that Golden Cup, held forth by Political Prostitution, that even those for whose destruction it is exhibited, while they condemn the lesser, admire the greater, source of Misery and Crimes. It is surely then, as we have said, with the greatest propriety, that this Infatuation is represented under the figure of Drunkenness, and that the Inhabiters of the Earth are said to be made *Drunk* with the wine of her fornication. And surely the Instrument and Agent of such boundless wickedness and woe.—She who thus causeth *all Nations* to drink of this baleful and intoxicating Cup.—She with whom the Kings of the Earth have thus committed fornication, and lived deliciously, may justly be inscribed, in Capitals, as in the next verse, "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

---

* That of 1809.

"And upon her Forehead was a Name written— MYSTERY,—BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Chap. 17. v. 5.

Here indeed is discovered the Great Mystery of Iniquity—the Mother Sin. This Prostitution and Perversion, of the Sacred Institution of Civil Government, by corrupting Kings, and corrupted People, is the fruitful Parent, and painful Nurse, of almost every Crime, Abomination, and Wickedness, that is committed on the Earth. And with such unblushing effrontery does this Mother of Abominations display both her Name, and Character, that, she may well be represented as bearing them written upon her Forehead.

But let both Princes and People mark—that soon must their Fall and Punishment be as conspicuous as their Prostitution, and Crimes. The Decree is here passed, the Work is now begun, the Day of Vengeance advances; and soon, in spite of all their Efforts and Arts, must both Princes and People Repent, or Perish. "For the Mouth of the Lord hath spoken it."

"And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus; and when I saw her I wondered with great Admiration." ver. 6.

The Blood-shed and Destruction of Wars in general may sometimes seem to fall indiscriminately on the Good or Bad, on the Virtuous or the Wicked. But of Perverted Power, of Prostitute *Civil Policy*, the Pious, the Virtuous, and the Good, are ever conspicuously the sure and marked Victims; as they must ever be its sure and steady opposers and enemies.— And hence to the Intoxication of the reckless reeling

Chap. 17. v. 6. Prostitute, their Blood has been profusely poured in every Age.—This observation will be fully justified by a review of the History of the World, from Cain to Robespierre.

In confirmation of this Truth,—that the Pious and the Good have always been the pointed victims of Perverted Policy—that this *Woman* has always discovered an insatiable thirst for the Blood of the Saints and of the Martyrs of Jesus, might be adduced a continued train of Facts, both from Sacred and Profane History*. And such is the tendency of Despotism and Perverted Policy to Depravation, that even the best natural Dispositions are insufficient to resist its effects.

Hence, in the Roman Empire, not only were the Reigns of the wicked Imperors constant Periods of Persecution to the Virtuous and Good; but not even the illustrious Trajan, the pious Antoninus, the sage Aurelius, nor their Minister, the generous and virtuous Pliny, could altogether escape or resist its contagion. Henry the Fifth, certainly one of the best of our English Princes, persecuted the Reformers. If we may believe Ecclesiastical History or Tradition—both of which, I own, are on many occasions very suspicious—under Trajan, St. Ignatius was thrown to Wild Beasts—under Marcus Aurelius, Justin, the Martyr and Apologist of Christianity, suffered Martyrdom;—and Polycarp, the Disciple of St. John, was committed to the Flames under the same Imperor. We have Pliny's own Letter to the Imperor Trajan acknowledg-

* And who are they who now languish in our Prisons; shut up for years in sequestered Dungeons under the Doom of Perverted Policy, expressly for interrupting the *Trade of the Great Whore*, for opposing the *Worship of the Beast and of his Image?* Are they the profligate, the impious, and the profane? Their Persecutors themselves dare not say so; they dare not deny that in general they are the very reverse.

ing his Persecution of the Christians, and particularly, his having put two Female Slaves to the Torture, in order to extort confessions from them; but he acknowledges also, that he could discover nothing, but what he calls an absurd and excessive Superstition. And we have the Imperor's Letter approving his proceeding, but recommending moderation and lenity, though allowing the necessity of Punishment in cases of obstinacy.*

Chap. 16. v 10, 11.

And no sooner had Christianity itself become corrupted by the possession of Power under the Imperor Constantine, than it set up an equally Prostitute Artificial Policy. And its Parties, under the Designation of Orthodox and Heretics, began a mutual, and no less relentless, and even more general Persecution upon each other, than had ever before been exercised on account of Religion. And each, as they obtained the support of the Civil Power, seemed to vie with the other in this Antichristian and Diabolical Spirit; which, as we have above shewn, is represented by the Second Beast, that Antichrist, that Man of Sin, which was to be revealed when the Opposition of the Roman Imperor should be taken out of the way. To enter into the particulars of these Persecutions, would be to give a History of Ecclesiastical Power and Policy, almost from its first Assumption of Authority and Form, to the last Auto Da Fee of the Spanish Inquisition; which I trust will be the last that will ever be heard of.

2 Thess. 2, v 7, 8, 9.

But enough has been said to prove the Truth of the Observation, that the Pious, the Virtuous, and the Good, have always been the Special Victims of Perverted Power and Policy, of both Civil and Ecclesiastical Despotism; and to shew how justly the Woman is here described as drunken with the Blood of the

---

* Pliny, Letter 97.

Chap. 17, v. 7, 8. Saints, and of the Martyrs of Jesus, and to strike every attentive and pious observer, as well as St. John, with wonder and admiration, with surprise and astonishment.

The Angel having in the seventh Verse proposed to inform St. John of the Mystery of the Woman and of the Beast that carried her—adds

"The Beast that thou sawest, was, and is not; and shall ascend out of the Bottomless Pit and go into Perdition; and they that dwell on the Earth shall wonder,—whose Names were not written in the Book of Life from the foundation of the World—when they behold the Beast that was, and is not, and yet is."

Of the mystical ambages of language in this Verse I dispair of being able to give any satisfactory explanation.

The words taken apart from the Parenthesis seem to contain two distinct propositions—The first expressing the present State of the Beast—"The Beast thou sawest, was, and is not;"—or, as in the last close of the Verse,—"was, and is not, and yet is,"—or, as in some Copies of the original—yet *shall be.*—The second expressing the future destination of the Beast—"And shall ascend out of the Bottomless Pit, and go into Perdition."

If the first of these Propositions may admit of an Historical Interpretation, the following might be suggested.

We know that St. John wrote this Book, or at least received the Revelation contained in it, in the Island of Patmos, now Patina, whither he had been banished under the Tyranny of Domitian, the Roman Imperor; and from whence he returned after the Death of that Tyrant.—We will then suppose, the Tyrant was now dead, and the Empire under the venerable Nerva, some short time before St. John's return, and that it was during this interval that this part of the Revelation was communicated to him.

Admitting then, the Beast to represent in general Tyranny, the Perversion of Regal and Imperial Power, and in the present instance to refer to the Power of the Roman Empire, the then existing Supreme Despotism. And which from its first commencement to the time of St. John's writing, had almost uniformly exhibited in action all the Nature of the Beast.—To this may refer the *Was*. But from this time, under the Reigns of five successive Emperors, for a period of nearly a hundred Years, we find exhibited in general a pattern of Justice, Humanity, and Good Government, that is not, I believe, to be parallelled in so great an Empire, in the History of the World.—To this may refer the *Is not*. Chap. 17. v 7, 8.

But all the Miseries of Despotism were again revived under Commodus, and some succeeding Emperors—to this may refer the *Yet is*—or *Yet shall be*.

The Beast that, *Was*, will thus signify, beside all former Despotisms, the Roman Imperial Power under a Tiberius, a Calligula, a Claudius, a Nero, a Domitian.—*And is not*—will refer to the same Power under a Nerva, a Trajan, an Adrian, an Antoninus Pius, a Marcus Aurelius. Which period had just begun about the time of St. John's writing this, or seeing this part of the Vision. And in which Period, the destructive Character, which makes Sovereign Power a Θηριον, a Monster, a Wild Beast, was not exhibited. The further adscription—*And yet is*—added only in the last clause of the Verse, is so far from making this Interpretation more difficult, that, allowing for the Mystical Expression, it renders it more perspicuous. And intimates, that though Tyranny did not then appear in the exercise of the Government, the Nature of the Government still was a Despotism, a Tyranny, usurped from the Senate and from the People; thus the Na-

Chap. 17. v. 7, 8. ture and Essence of the Beast still existed. Or, if we admit the different Reading of εσαι, *shall be*, for εστιν, *is*, the ambages in the Expression will be much removed; and the import will be, that the Beast will yet again rise up in his real Nature and Character. Which we know he certainly did.

Something in this Interpretation may, perhaps, seem inconsistent with what we had before observed, of some Persecutions even under the good Emperors. Of these instances it must be observed, that they arose out of ancient Customs and the Nature of the Government—and may be referred to the Καιπερεστιν—*and yet is*,—and which even those Emperors, at least their Officers in remote Provinces, could not elude the Execution of, however they might be desirous of doing so. Of this we have a direct proof in Trajan's Letter to Pliny, in answer to his enquiring how he should conduct himself with respect to the Christians that were brought before him. "I would not," says the Emperor, "have you officiously enter into any enquiries concerning them. If, indeed, they should be brought before you, and the crime is proved, they must be punished; with this restriction, however, that where the party denies himself to be a Christian,—let him, notwithstanding any former suspicions, be pardoned. Informations without the accuser's name subscribed, ought not to be received in Prosecutions of any sort; as it is introducing a very dangerous precedent, and by no means consistent with the equity of my Government."*

The second Proposition, as mentioned above, expressing the Future Destination of the Beast, is en-

* Pliny, Letter 98.

tirely conformable to general opinion, concerning Satan and his Emissaries. Chap. 17. v. 7, 8.

The Beast, we are expressly told, is the direct Substitute and Representative of the Dragon; the Dragon, we are as expressly told, is "that old Serpent, called the Devil, and Satan which deceiveth the whole World." Now, concerning this Reprobate Spirit and his Subordinates, it is the general opinion, that his destination is, to be reserved in the Bottomless Pit, or Abyss of Darkness, till the Great Day, when he shall ascend out of it, to go into endless Perdition. And however an occasional egress from hence is permitted to his Emissaries, they themselves seem to be conscious that this is their proper Destination, and that a Time of further Perdition and Torment awaits them. This appears from the Address of the Legion to our Lord— "art thou come hither to torment us before the *Time*" —and their request—"that he would not command them to go out into the *Deep*."—The original is the same Word here translated Bottomless Pit.—Or, the—*Shall ascend out of the Bottomless Pit*—may refer to that—*Loosing of Satan for a little Season from the Bottomless Pit*, previous to his being cast into the Lake of Fire and Brimstone, as mentioned in the twentieth Chapter of this Book.

Rev. 13, v. 2.

Rev. 12, v. 9.

Matt. 8. v. 29.

Luke 8. v. 31.

Rev. 20, v. 3, 7, 10.

And, that analogous to this Destination of its Prototype shall be also the fate of his Representative—that the Beast also shall finally go into Perdition—that Despotism, and every Destructive Power, as arising from the same source, shall have the same Issue, shall be finally extinguished and destroyed, no one can doubt, who believes in the Kingdom of God, and the endless universal Reign of the Redeemer, the Prince of Peace. Which we suppose may commence even be-

Chap. 17. v. 7, 8. fore the final Catastrophe of this World; as we shall have occasion to shew more particularly when we come to the 20th Chapter of this Book.—When he shall reign, he shall put down all Rule and all Authority and Power; but especially must such a portentous and pernicious Monster, as is here represented, and as the World has long seen, sink into Perdition before him.—And no doubt, they that dwell on the Earth, especially those whose Names are not written in the Book of Life, will be struck with wonder and astonishment, and probably even regret, at the important and auspicious event—at the fate of their so long supported, and admired Idol.

ver. 8, 9. The division of the Scriptures into Chapters and Verses, is but a modern Invention, and of no Authority further than the Sense, and natural Connection confirms it; and I think what immediately follows—" Here is the mind that hath Wisdom"—though found in the 9th Verse, more particularly refers to this Verse; and to what goes before rather than to what follows after. And the Expression intimates, that the preceding Words were intended to be left paradoxical; and might be an Exercise for curious and inquisitive Minds.—The Angel had made use of some very enigmatical Expressions.—*The Beast thou sawest was, and is not—and shall ascend out of the Bottomless Pit, and go into Perdition—the Beast that was, and is not, and yet is.*—Here, says he, is exercise for the Mind that hath Wisdom; let him that hath Wisdom unriddle these Paradoxical Positions; as in the 13th Chapter, after mentioning the Number of the Name of the Beast,—he adds,—Here is Wisdom. Let him that hath understanding count the Number of the Beast.

"Here is the mind which hath Wisdom.—The Seven Heads are Seven Mountains on which the Woman sitteth. And there are Seven Kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space." Chap. 17. v. 9, 10.

The first Clause of these Verses we have already disposed of. In the second, the Angel begins the promised Explanation of the Woman and the Beast that carries her; and seems to intimate two different Interpretations of the Seven Heads of the Beast. The first —That "the Seven Heads are Seven Mountains on which the Woman sitteth," may refer to the City of Rome built upon Seven Hills, and then the Centre of Earthly Despotism, the Seat of the Beast, and of course of the Woman that sat upon him. This Interpretation, besides its being but of a temporary application, the time in which it was written might render improper to be further prosecuted, or more particularly applied; it is therefore dropped at once, and another, no doubt the more important, and main Interpretation, taken up and pursued. "And there are Seven Kings." By the whole of this Interpretation of the Angel, the Symbol of the Beast is expressly applied to Regal and Imperial Power as we have all along applied it.

But by *Kings* here is plainly meant, not personal, or individual Kings; but Kingdoms, Dynasties, or Empires. Whether we can ascertain the particular application of each of the Seven, is not material.—With respect to the *Five Fallen*, there may be some hesitation. The Great Empires of the World have commonly been reckoned *Four;* and this opinion seems to rest chiefly on two Visions in the Book of Daniel—the first, Chap. 2, from the 31st to the 46th Verse—the second, Chap. 7, from the 2d Verse to the end. But

Chap. 17. v. 9, 10. the Object of Daniel's Visions was only the Fate and Destination of the Jewish People, from that Time to the Consummation of the present Scene of things; whereas the object of the present Vision is, All them that Dwell on the Earth, from the beginning of Time to its Close. Accordingly, the Representation in Daniel begins with Nebuchadnezzar,—' Thou O King art this Head of Gold. And after thee shall arise another Kingdom inferior to thee, and another third Kingdom of Brass,—and the fourth Kingdom shall be strong as Iron,'—&c.

Now a Representation comprehending the whole History of the World, from its beginning to its end, may be supposed to include many things which could not appear in one which commences more than 3000 years later; and refers to the History of one Nation only; and in this period of 3000 years we are to look for two of the Five Fallen Kings, or Kingdoms. And although from the Imperfection of Historical Records in those early Ages, we may not be able to fix them with certainty; yet we can plainly discover, in what is commonly reckoned the Assyrian Empire, two Periods of very extensive Domination, previous to that of Nebuchadnezzar,—the first, under Ninus and his Queen, the celebrated Semiramis,—the second, under Salmanaser and his Son Sennacherib;—the Babylonish under Nebuchadnezzar will then constitute the third,—the Persian under Cyrus the fourth,—and the Grecian under Alexander the fifth Great Empire, or Despotism, then fallen.—The—*One Is*—may with the utmost confidence be applied to the Roman Power at that time existing.

Whether—"the other is"—*Still* "*not yet come*"—we will not presume to determine. That it is not yet

past, we may venture to decide; because it appears plainly from Scripture that it is to be followed by the immediate *Reign of the Redeemer*, the full Establishment of the *Kingdom of God;* in whatever Sense we may understand these Expressions; and whether on Earth or in Heaven.—But this is a Subject, on which we shall have occasion to speak largely hereafter. Chap. 17. v. 9, 10.

With respect to this King, or Kingdom—*Not yet come*—it is impossible not to observe—That we at present see a portentous Appearance,

"Monstrum horrendum, informe, ingens,—" Virg. Æn. 3. v. 638.

threatening Ruin and Destruction to every other Kingdom and Power; subverting, and designing the subversion of every Government on the Earth. And to what it may arrive, through the degenerate Characters, and wicked Policy of the Princes, and the abject and debased Spirit of the People of Europe, it is impossible to say. But should this be indeed the last of the Seven Heads, the Seventh Kingdom, or Despotism, here predicted, as destined upon Earth, we have good Reason, as well from its Nature, as from the Prediction, and the period of Society in which it has arrived, to hope that *it must continue* but *a Short Space.*

To finish at once what occurs on this alarming Phenomenon.

In the seventh Chapter of Daniel, which plainly refers to the same subject with this of the Revelation—speaking of the ten Horns, of which we shall presently take notice—he says—"I considered the Horns, and behold, there came up among them another *little Horn*, before whom there were three of the first Horns pluckt up by the Roots; and behold in this Horn were Eyes like the Eyes of a Man, and a Mouth speaking great things." Dan. 7. v. 8.

Chap. 17. v. 9, 10. That this refers to this same Object with the last King, or Kingdom, in the Revelation, will, I believe, be readily allowed by every one acquainted with the Subject. And this Description of Daniel seems so directly to point to the present Despot of Europe, that it scarce needs any application. The Eyes like the Eyes of a Man, express the Perspicacity and Penetration of the Character—the Mouth speaking great things, intimates his unparallelled Presumption and Confidence; especially the bold pompous Stile of his published Speeches and Declarations, and the affected language of his descriptions of Battles, almost bordering upon bombast. But with how much judgment this stile is adapted to the Character of those to whom it is addressed, is proved by its Success, in having talked them out of both their Understanding and their Freedom.— And again in the 20th Verse—" That Horn that had
Dan. 7. v. 20. Eyes, and a Mouth speaking very Great Things, *whose Look was more stout than his Fellows*."

How clearly and concisely does this express the Distinction between the confident Despot, and the present drivelling Sovereigns of Europe.* And in the
Dan. 7. v. 24. 24th Verse--" And the ten Horns out of this Kingdom, are ten Kings that shall arise; and another shall rise up after them, and he shall be diverse from the first, and he shall subdue three Kings." Here it appears, that this *little Horn* before whom three of the former should be plucked up by the Roots,—This *other Kingdom* which should subdue three Kings,—was to rise up *after* the Dissolution of the Roman Power, —*after* the Division of the last Great Empire into seperate States, or Kingdoms; and that it should rise up among those Kingdoms.—For the three Horns plucked

* See Appendix, No. 3.

up by the Roots,—the three Kings to be subdued,— Chap. 17. v.
we may reckon Naples, Sardinia, and Spain; or, per- 9, 10.
haps, some more important Dynasties still to be subdued, may yet put in their claim.

Though we do not presume to affirm that this is the very individual event here described by Daniel; and though no Prophecy of the Scripture may be of any private, or personal Interpretation; yet it is impossible that the exact agreement in many Circumstances between the Prophecy and the History should not strike a thinking Mind intent on the Subject. One thing is certain, that we are now in that Period of History to which this part of the Prophecy both of Daniel and of the Revelation refers. And it may be here observed, that the Prophecies of Scripture were not intended to give Men the means of knowing the Divine Destinations before they came to pass; nor, perhaps, of applying them with particularity, and certainty, immediately when they do come to pass; but so to mark them, that in their Accomplishment, we might be able so far to discern the concordancy of the Prophecy and the History, that it might be evident that those events were foreknown by the Author and Inspirer of the Prophecy. Thereby evincing the Being, Foreknowledge, and All-ruling Power and Providence of God—
thus "declaring the End from the Beginning, and from Isa. 46. v. 10.
Ancient Times the Things that are not yet done, saying—My Counsel shall stand, and I will do all my pleasure."—For he only can thus foretel and prescribe such things and events, who has power to perform them, and who has already fixed the time and order of performing them. Thus to prove the Being, Power, and Foreknowledge of God, is the principle End and Effect of Prophecy; and not, by superseding the

Chap. 17. v. 9, 10. Laws of Nature and Providence, to communicate to us a Foreknowledge "of the Times and Seasons which the Father hath put in his own Power," and of which the Knowledge might often be subversive both of our Virtue and Happiness.

ver. 11. "The Beast that was, and is not, even he is the Eighth, and is of the Seven, and goeth into Perdition."

This Verse, stripped of its ambages, or enigmatical Phraseology, can scarce be understood to imply any thing more than what we have all along explained, concerning the Nature and History of Despotism and Tyranny. Or, that this Mystical Beast, this Monster in Nature, still having in it the Principles of every Species of Perverted Power, should finally be formed into an Eighth Dynasty, or Despotism, comprehending in it the Nature and Power of all the Seven former Dynasties, preparative to its Perdition, its final and entire Extermination. And this may perhaps refer to
Rev. 20. v. 8. the final Expedition of Gog and Magog, mentioned in the 20th Chapter. And may form that Consummation of all unnatural Perversion, Crime, and Wicked-
2 Thess. 2. v. 8. ness—in the Words of St. Paul,—"That *Wicked*—whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming." Or, if any thing still more Mysterious be involved in the enigmatical Language of this Verse, we cannot at present pretend to unfold it.

Rev. 12. v. 13. "And the ten Horns which thou sawest, are ten Kings, which have received no Kingdom as yet; but receive Power as Kings one hour with the Beast. These have one mind, and shall give their Power and Strength unto the Beast."

We have already observed, that we are now plainly Chap. 17. v. 12, 13.
in that period of History to which these Prophecies refer. And the ten Horns representing ten Kings, which at the time of St. John's writing had received no Kingdom, clearly allude to those Kingdoms or States, which were then to arise, and have since arisen, out of the Ruins of the Roman Empire.

The number Ten, may, perhaps, be in some degree, indefinitely used; or, at least, its particular application may be doubtful, or variable, without any diminution of the authority of the Prophecy. Were we to attempt such an application, the following, named in geographical order, from South to North, might be specified,—Naples, Spain, Sardinia, France, Britain, Austria, Prussia, Sweden, Denmark, Russia.—There have been, it is true, other States that have borne the name of Kingdoms; and others again, though without the name, of equal power and importance; but these have, I think, been the most defined, independent, and important. And exact reference is not here required; especially, if, as we before observed, the Number Ten should be indefinitely used.

So many seperate Sovereignties rising at different times out of one Despotism, cannot be expected to have the uniform stability and permanency of one great Empire; therefore their Power is described, as transient, and only a similar exercise of the same Despotism with the Beast. They *receive power as Kings one hour with the Beast.* But the same Spirit shall influence them all; and the tendency of all their aims and endeavours shall be towards entire Despotism.— "These have one mind, and shall give their power and strength unto the Beast." How perfectly this describes the Spirit of the Princes of the Earth, and of

Chap. 17. v. 12, 13. Regal and Imperial Power, as it is now exercised in Europe, and almost through the known World, every one must be sensible who attends to the Subject. The British Empire, almost alone on the face of the Earth, remains, in its Constitution at least, and the Spirit of the People, an example of the Principles of a Free and Legitimate Civil Government. How far, in the Spirit, and in the Exercise of the Government it is *of one Mind* with the rest, and disposed to *give its Strength and Power to the Beast*, the Pretensions that lost America, the present Freedom of the Press, the Pitt and Grenville Acts, with other Indications for half a Century past, may determine.*

How many of the Sovereigns of Europe do we see, even while they claim the most absolute power over their own Subjects, giving their Power and Strength to the Beast—submitting themselves, their People, and their Dominions, to the most entire Despotism that ever appeared in Europe, and abjectly contributing their aid to promote that Power by which themselves are reduced to a mere name, and must soon be entirely annihilated. And did we not know that

---

* When, about 20 years ago, the Spirit of Freedom and Reform shewed itself so much alive and strong in the People of this Country.—had the Government, instead of straining their chains harder, by the Pitt and Grenville Acts, and the since so highly approved labours of a Sir V——y G——bs,—set themselves to restrain the Excess of that Spirit; and at the same time shewn a serious Disposition to reform the Abuses of the Constitution, and to correct their own errors, so justly resented—how different at this moment might our situation have been from the abject, and almost desperate State of our present Politics and Government! And in how different an estimation with the People might every branch of the Legislature have stood! If we have yet any hopes left, they rest on the Virtue, Patriotism, and Constitutional Principles of the Prince of Wales.† But before we can derive much advantage even from these, he must be disengaged from those shackles with which he is at present encumbered, and employ other Instruments than those now put in his hand.

† Alas! Since writing the above, even this last resource has failed; and most miserably disappointed us.

there is a Power destined to put down all Perverted Chap. 17. v. 12, 13.
Rule, all other Authority and Power; and did not even these Symptoms indicate, and inspire a hope of its near approach, the prospect before us would be gloomy indeed, and almost desperate.—This Power we find recognized in the next Verse.

"These shall make War with the Lamb, and the ver. 14.
Lamb shall overcome them, for he is King of Kings, and Lord of Lords, and those that are with him are called, and chosen, and faithful."

Jesus Christ is,—as we have before at large represented,—the head of all Right and Legitimate Government and Power; and every Government not conducted upon the Principles of Subordination to him, is an Usurpation of his Right, is Antichrist, the Adversary and Oppônent of Christ; the Legitimate and Righteous Rulers of the Earth are his Vicegerents.—Satan, the Dragon, the Prototype of the Beast, is the Head of all Corrupt, Perverted, and Prostitute Government and Power; and such, so generally are the Governments and Powers of this World, that Satan is in Scripture expressly called the Prince of this World; and the subordinate Heads of its Perverted Institutions and Rule, are only, in general, in the Contemplation of Heaven, his Deputies and Lieutenants. This is the true State of Parties between the Lamb and they that are with him, and the Beast and his Adherents.

All Perverted Power is in its Nature and Design directly contrary to the Nature and Designs of God, and of Him whom he has constituted Head, and anointed King over all Principalities and Powers.—The End and Design of all God's works is to diffuse Happiness and Good, in the greatest number and variety of Ways, and the tendency of all his Laws and

Chap. 17. v. 14. Institutions to promote the Peace, Prosperity, and Enjoyment of every Being in all the Regions of his Dominions. And the End and Design of Despotism, of all Perverted Sovereignty, being to contract and narrow all Happiness and Good; to center in itself all Prosperity and Enjoyment; there must ever be an unextinguishable Opposition and Hostility between these and the Lamb, the Prince of Peace; the End and Effect of whose Reign is Universal Restoration and Happiness. And, as he shall certainly accomplish every End and Purpose for which he was from Eternity constituted and ordained by the Father, he shall certainly *overcome them;* for he is indeed Lord of Lords, and King of Kings, the blessed and only Potentate.—*Amen!*

Chap. 20. v. 8, 9, 10. Chap. 19, v. 11, 12, &c. Whether this is the Victory described in the 20th, or that in the 19th Chapter, we will not here pretend to determine; nor whether it is to be referred to the final Catastrophe of this World; or to some happy Era yet to arrive under the more immediate Auspices of the Redeemer, during the continuance of this World; when, by the extinction of Despotism and Perverted Rule, Crimes and Misery, their natural effect, shall also be restrained, and *Destructions come to a perpetual end.* Certainly, both Reason and Revelation give us ground to hope there may be such a period as this in the Divine Destination, even in the present Order of Things.

And according as this Passage is referred to a Period during the Continuation of this World, or to the final Catastrophe of it, the subordinate Attendants,—"the Called, and Chosen, and Faithful,"—may be understood to belong to our Present, or to our Restored Nature,—to be endowed with a Natural, or with what St. Paul calls a Spiritual Body.—But of the whole of

this Subject we shall have occasion to speak more fully, Chap. 17. v. 14.
and to suggest some very particular thoughts when we come to the Twentieth Chapter.

"And he said unto me, The Waters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues." ver. 15.

The Comparison of Multitudes of People to Waters, and of the Tumults and Madness of the People to the ungovernable Rage of the Sea, is, as we have already observed, a Figure frequently occurring in Scripture; conformable to which, the Waters on which the Whore is seen sitting, are here expressly interpreted by Peoples, and Multitudes, and Nations,—as those by whom,—at whose expence, the Corruption and Prostitution of Governments are supported, over whom the Whore sitteth, and hatcheth Destruction and Misery.

"And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with Fire: For God hath put in their Hearts to fulfil his will, and to agree and give their Kingdom to the Beast, until the Words of God shall be fulfilled." ver. 16, 17.

The ten Horns, we are directly told, are ten Kings; and that it is in this their natural Character they are to be understood here, is plain from the mention of their Kingdoms in the Seventeenth Verse. We shall, therefore, after the same example, leave the figurative, and keep to the natural term and meaning. The import of the Whore has already been sufficiently ascertained. The Sense of the Passage will then be briefly this:—That the Kings of the Earth, notwithstanding Political Prostitution is their own favourite work, shall *hate*,

Chap. 17. v. 16, 17. shall despise and detest the very Instruments and debased Victims of their own perfidious Purposes; and shall finally effect the Destruction of this their own Work, till both they and their Prostitute Train shall perish, and be extinguished together. And this shall be effected, it would seem, first, by means of one general conceded Despotism;—" For God shall put in their Hearts to fulfil his will, and to agree, and give their Kingdom to the Beast."—And ultimately by the overthrow of this concentrated Despotism itself, and the full coming of the Kingdom of God, of the Reign of the Redeemer; when all Perverted Rule, all Corrupt and Corrupting Authority and Power, shall be put down; and the whole System of Nature, all in Heaven and Earth, be subjected to the immediate Reign and benign Rule of Christ and of his Saints.

The means, or steps, by which this is described, as to be brought about, are indeed the very natural operations of the thing itself. The natural effect of Prostitution is to produce mutual contempt and detestation, and the consequence, the misery and ruin of both parties.*

How assiduous, and how successful, Perverted Policy and Corrupt Courts are in producing, and supporting Public Prostitution, would any see an example, the British Government, for more than a Century past, presents the most pregnant Instance the History of the World can supply. In so much, that it is now the sole

---

* Would any wish to see an original Sketch of the Cordial Dispositions and Delicate Treatment of Corrupting Courts and and their Corrupted Tools towards one another, after their Commerce of Prostitution is at an end,—those who may remember the mutual Sentiments and Behaviour of the British Court and their discarded Favourites on the dismission of Lord North and his Ministry at the close of the American War, will be able to supply it.

Organ, or at least the Main Spring of the whole Machine of Government; and so essential to its present Motions is it become, that wherever it shall fail, there is great danger that the whole, involved in confusion, must rush into Ruin. Chap. 17, v. 16, 17.

That, the same country may not prove an equally conspicuous Instance of the natural, and threatened Issue and End of Political Prostitution, we hope God's Providence, the *Principles* of the Constitution, and the *Spirit of the People* may interpose to prevent. Without such Interposition, and that soon, the consequences are rushing on, with accelerated motion; and the Event cannot be far distant. In the Principles of the Constitution, and the Spirit of the *People*, under the Divine Providence, is our only resource. A Corrupt Court, and Prostitute Aristocracy, stopping short in their course, or voluntarily reforming themselves, would be a Phenomenon in the Political World, that never was, nor ever will be seen.

But, to resume the general Subject.—When the Great Whore, when this Prostitute, which Kings have raised and trained up with so much pains and cost, shall no more be able to serve their purposes, to supply their boundless wants, to satisfy their voracious appetites, then —the common Fate of all Prostitutes—shall her Paramours *hate the Whore*.—For contrary to the general course of Prostitution, the Paramours of this Whore are profuse to her only with a view of having their favours returned in kind an hundred fold. Or, like that of the Prostitute, who pillages her ordinary Customers to supply the profusion of one indulged domineering Gallant.

When the People can, or will, no longer be stripped, and pillaged, to the full amount of the boundless cravings of the insatiable Prostitute and her vo-

Chap. 17. v. 16, 17. luptuous Paramours,—then, will direct Despotism be substituted for Corruption—then indeed—" Shall those Kings hate the Whore, and shall make her desolate, and shall eat her Flesh, and burn her with Fire."

Never were figurative terms more appropriate to the natural meaning than the expression—*shall make her desolate and naked*—to express the still-craving all-consuming Rapacity of Kings and Courts towards their People, once debased and betrayed by Corruption. —Or, the Expressions—*shall eat her flesh, and burn her with fire*—to signify the cruel, relentless, cannibal Rage of Princes, against their People, when provoked with them; or when they find their will opposed, or any of their Designs thwarted by them. For instances of this kind we need not have recourse to a Nero, or a Caligula wishing that the Roman People had but one Neck that he might extinguish them at a blow. Have any of the Sovereigns on either side, in the War that for near these twenty years has Sacrificed the People of Europe to the Ambition, and abandoned Policy of its Princes, expressed, or shewn, the least regret, or compunction, for the Millions of wretched Victims they have driven to the Slaughter?

But when once the hope of Revenue from their industry, and of Power from the use of their bodies in war,—the only bond of connection with Princes to their Subjects, is dissolved, and lost—*to eat their flesh and burn them with fire*—is scarce a metaphor sufficiently strong to express their insatiable thirst of Blood, Slaughter, and Revenge. Take two Instances within our own memory and knowledge; in the American War,—it was computed that about a Million of People perished by the Sword, Disease, and the Hardships of War; yet even the demonstrable Impossibility of

attaining its Object, could scarce induce the Prostitute Court and Ministry that had carried it on, and their Corrupt and Obsequious Tools, to consent to its being put an end to. Nor did we ever hear a sentiment of regret for the misery occasioned. Chap. 17. v. 16, 17.

The Rebellion in Scotland, in the year 1746, was already crushed, and the Battle of Culloden extinguished the very embers of it, and left the deluded victims at the mercy of the Victor; not an attempt at resistance, or defence, was further made, or apprehended. The unequal engagement was decided in less than half an hour, the Field covered with the Slain, and the Rout entire. Yet gave the Victors no quarter to their flying Countrymen; the road as far as Inverness, was strewed with dead bodies; and a great number of the country people, who from motives of mere curiosity, had come to see the Battle, were sacrificed without distinction to the merciless vengeance of the Victor. Of the small number of which the Rebel Army consisted, twelve hundred were slain on the field, and in the pursuit. But not content with the Blood thus so profusely shed in the heat of action, the Victors gave way to the most savage thirst of revenge, they even traversed the field after the Battle, and massacred those miserable wretches who lay mangled aad expiring with their wounds, and even some Officers are said to have borne a part in this most shocking and cruel Scene. In a short time, all the gaols of Britain, from the Capital northward, were filled with those unfortunate fugitives, many of whom had retired quietly to their homes, and many who had never left them were seized upon Suspicion. And great numbers of them were confined in the holds of Ships, so crowded together that they perished in the most miserable condition, for

Chap. 17. v. 16, 17. want of room and air. In respect of this, their slow and lingering death, the Black-Hole scene at Calcutta was humanity; nor did the wretched Author of that catastrophe know of it till it was past.

The Rebellion thus extinguished, it now remained for the Court and its Satellites to satiate their Vengeance on the wretched Prisoners who had fallen into their hands.

Seventeen Officers of the Rebel Army were executed on Kennington Common, in the neighbourhood of London, and suffered with great constancy the dreadful tortures, which, as convicted of Treason, their Sentence prescribed; and which, having else-where mentioned, are too shocking to be here repeated. Nine were executed in the same manner at Carlisle; Six at Brumpton, Seven at Penrith, and Eleven at York! a few, by the intercession of friends, obtained pardon; and besides those that perished miserably under their Confinement, as above related, great numbers were transported to the Plantations, and banished their Country for ever.

We do not deny that Princes and Potentates may be exceedingly desirous of seeing their Dominions, and People, thriving wealthy and prosperous; and even be careful to make them so. Just as an industrious Husbandman, not only likes to see his Crops flourishing, and his Flocks and Herds thriving and increased; but will be anxiously diligent to keep them healthy and in good condition; because he knows the more thriving they are, the more use and advantage he can derive from them, when he can drive them to a good Market; or chooses in any way to apply them to the indulgence of his Appetites, his Pride, or his Pleasure. Such, and no other, are the motives of that interest which Princes and Potentates take in their Prosperity of their People.

The Writer might, no doubt, in other Governments find still more striking instances of the merciless disregard of Princes for the Lives of their People; and stranger proofs with what relentless rage "these ten Horns, which are ten Kings, hate the Whore"—their debauched and debased People—"and make her desolate, and naked, and eat her flesh, and burn her with fire."—But he writes chiefly for his own Country; and for the admonition and amendment both of Prince and and People—*Whether they will bear, or whether they will forbear*. Chap. 17. v. 16, 17.

These verses, I believe, need no further comment. Or if they do, it may be found in what is now going on in almost every Kingdom in Europe; where the people of every Country are betrayed and sacrificed by their own Government, and the Government again by its own worthless Instruments, and abandoned Agents; and all finally giving themselves and their Kingdoms to the Beast, to one boundless and all-devouring Despotism.—But no doubt, in all this,—Διος δ'ετελειετο Βουλη.—The Counsel of God is accomplishing, the design of God is fulfilling: "For God hath put in their hearts to fulfil *his Will*, and to agree, and give their kingdom to the Beast until the words of God shall be fulfilled."

"And the Woman which thou sawest is that Great City which reigneth over the Kings of the Earth." ver. 18

Of the identity of the Woman and the Great City, here expressly asserted, we have already taken sufficient notice. Both terms are decisively used to express Political Prostitution, the General System of Perverted Civil Institutions, and Corrupted Governments, so universally predominant; and hence, here said to reign over the Kings of the Earth.

Chap. 17. v. 18. I am perfectly aware that some Interpreters would confine this passage exclusively to the City of Rome; which, indeed, might be particularly alluded to at that time; as then the Head and Centre of Political Prostitution, and Perverted Power.

But neither that, nor any other *individual* City will agree with the whole Description, of the Great City, spiritually, or mystically, called Sodom and Egypt, where also our Lord was crucified; so fully set forth in the following Chapter, under the further designation of Babylon; the Fall, and Judgment, of which is in the nineteenth Chapter celebrated with so much triumph even in Heaven; as completing the Divine vengeance for the Corrupting of the Earth, and the blood of the Saints shed by her. It is the Great Universal System of Prostitute Political Institutions, and Perverted Governments, which, according to the description, can alone constitute this Great City.—And it is the Corruption, Perversion, and Prostitution of that System, almost as universal as the System itself, that constitutes it the Great Whore, that sitteth upon many waters, that Predominates over Peoples, and Multitudes, and Nations, and Tongues; supported and carried by the Portentous ten-horned Beast, Despotism; and eventually rules the conduct, and determines the fate, even of the Kings of the Earth themselves.

Chap. 18.

Chap. 18. This Chapter, under the name of Babylon the Great, describes the Fall of that Great City, of which we have had occasion so often to speak; that is, sets forth the Destruction and final Overthrow of the Perverted and Prostituted Powers and Governments of the World, and the disastrous consequences to the Great

ones of the Earth, with which such an event must naturally be attended. Chap. 18.

In this view, according to the foregoing Interpretation, the whole is clear, and of easy comprehension. It will not, therefore, be necessary to enter into a particular explanation of every Passage, and Verse, as we have done in some of the preceding Chapters; a few general observations will be sufficient to make the application of the whole of this passage of Scripture perfectly plain and clear.

Yet we cannot entirely pass over in silence the striking description of the Great City in her fallen and
prostrate state.—" Babylon the Great is fallen, is ver. 2.
fallen, and is become the habitation of Devils, and the hold of every Foul Spirit, and a cage of every unclean and hateful Bird."

Besides, that the introduction of Devils and Foul Spirits here, shews plainly that it is, a mystical and emblematical, not a real and geographical City, that is here meant; how strongly and justly do those terms express the reprobate, disgusting, hateful Characters of the debased Votaries of Political Prostitution, when stripped of the trappings in which the Great Whore had for her own pleasure and vanity arrayed them, and of the importance in which, for a time, she had indulged them.

" For all nations have drunk of the wine of the ver. 3.
wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

This description of the Intoxication of all Nations, and the commerce of Prostitution between the Woman and the Kings of the Earth, is strictly con-

Chap. 18 v. 3. formable to our preceding Interpretation. And the
enriching of the Merchants of the Earth through the
abundance of her delicacies, through the Luxury and
Effeminacy of Courts, and the Profusion of Political
Prostitution, is so plain and prominent a feature, and
ver. 9, &c. so literally exact, that it can need no illustration. And
the Lamentation of those Kings who had committed
fornication with her, and of those Merchants who had
profited so much by the Luxury and Profusion which
Political Prostitution excites, and for which it supplies
the Means, is so natural, and so conformable to Fact,
that no other words could better describe it. And besides the affected Delicacy and Sumptuous Living of Princes and Courtiers, even every contemptible dependant of a Court, every despicable tool of a Minister, by the gain of the same Prostitution, affects to exceed; and really can exceed, in the indulgence of Luxury, all that the most successful efforts of honest Industry or honourable Profession, can propose to itself; except it will also deign to be the tool of Prostitution, the Pander of the Whore; a case it must be confessed no wise Singular.

ver. 12, 13. The Articles of commercial Luxury here enumerated, as the Merchandize of the Great City, are all expressly such as supply the voluptuous effeminacy of Princes and Courts, Gold and Silver, and precious stones, and pearls, &c. But in one Instance, I suspect our Translation is not quite correct—what it renders—*Slaves and Souls of Men*—is in the Original—*Bodies, and Lives of Men*—and this is probably the strict and literal sense of the Passage; referring equally to the execrable trade of Slave-selling, and of War, in which —the Bodies and Lives of Men have been bartered, bought and sold by miriads in all ages, in the remorse-

less Traffic of Prostitute and perverted Policy; besides the lives of individuals, which are on every occasion sacrificed by Politicians to their Caiaphan Maxim— "That it is expedient for us that one man should die for the *People*,"—as they will pretend; but in fact, just as much so, in *their* intention, as in the Original Instance in the intention of the Speaker Caiaphas.

Chap. 13, v. 12, 13, &c.

Jon. 11. v.50.

The wailings and lamentations of the Kings of the Earth upon their Privations, have been already taken notice of; but can scarce be fully comprehended, or relished, but by those who have particularly marked— "How much they and their Parasites have glorified themselves, and lived deliciously;"—with what voracious keenness these Drones devour the labours of the hive,—with what selfish complacency they think themselves entitled to it;—their despicable repinings and deplorings when deprived of their delicious indulgencies; and how eager they are to seize on them again when they think them again within their grasp; like the Tyger on the prey that had escaped from his fangs.

Of this, one striking Instance here occurs to my memory.—At one period since the French Revolution, there were some hopes of the ancient Government being restored. Preparatory to this, a Proclamation was sent abroad by the expectant Sovereign, inviting his friends, and exciting his Subjects, to exert themselves for his full Restoration. On such an occasion it could not be doubted but he would encourage them with the hopes of a Legitimate Government, founded in equal Laws, and directed to the Public Good. Nothing was further from the wretched Despot's thoughts; it was a thing of which he, and his despicable Advisers could not form a conception. Even while he is yet shrinking in a foreign territory, he grasps in imagination at the

Chap. 18. 7. 12, 13, &c. &c. full Indulgence of Royal Vanity, and Absolute Power; and *professedly*, and *expressly* spurns at the idea of any thing short of the full extent of the Ancient Despotism in all its branches.* However much we may execrate the present Usurpation; who, without indignation, could see such a Caitiff seated on a Throne, or pretending to rule over men?

Thus the wretched Thing, skulking from Effort and Danger, while others pursue the prey; no sooner thinks it within his reach, than, like the Spider from his chink, he springs forward remorseless, impatient to seize it. The gratification of his effeminate Luxury, and low desire, was the highest conception he could form of the object and end of Sovereignty.

In contemplating the whole progress of this Revolution, it is indeed difficult to decide, whether the Savage Excesses of the People, and the Sanguinary Tyranny of thir ephemeral Rulers, is more shocking and detestable; or, the dastardly skulking of the useless Drones, the pretending Princes, more degenerate and despicable. But in each we see fully displayed the genuine and natural effects, the woeful and debasing influence, of a long-continued Despotism, both upon Princes and People.—Why do not those bold Pretenders to Royalty face their Rival in the Field?—Wherever there is an Enemy to oppose the present Despot of France, why are not these Gallants found in the front of the Battle, if they would be thought worthy of the throne to which they pretend? Then if they could not live like Kings, they might die like brave men.—But to resume our main subject.

---

* I cannot now find a Copy of this Instrument, but well remember its import as set forth in our Journals.

In verse twentieth, we find our general Interpretation further confirmed, by the invitation of the Heavenly inhabitants to triumph in the Fall of the Great City, as of their chief and peculiar Enemy—" Rejoice over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you of her."—Now by whom have the Apostles and Prophets, the Saints and faithful Servants of God, been opposed and persecuted in all ages? By the City of Rome only?—Certainly not,—but by every depraved and perverted Government on the face of the Earth.—Partial Perversions might produce partial Persecutions, but it is only the Great General System of Political Perversion, and Persecution, that could thus be said to draw down the Divine Vengeance as for an Universal Retribution; and invite the triumph of the Apostles and Prophets, and the Inhabitants of Heaven, as for a vengeance due to them all. Chap. 18, v. 20.

Nor can that Blank Face of entire, eternal Desolation, to which this Great City is destined, as described so circumstantially in the three following verses, v. 21, 22, 23.
be with any propriety applied to the City of Rome, either in a natural, or mystical view; but we will suppose, may be fully applied to that total extinction of Perverted Governments, which shall take place when God shall take unto him his Great Power, and Reign; and when all the Kingdoms of this World shall have become the Kingdoms of our Lord, and of his Christ.

The concluding clause of verse twenty-third supplies a further strong confirmation of the justness of our general Interpretation—" For by thy sorceries were all nations deceived."

In the whole moral phenomena of Nature there is nothing so like what we call *Sorcery*—inchantment, or

Chap. 18. v. 20. witchcraft, as the Influence of depraved and Perverted Governments; as the abject and voluntary submission and vassalage of the Many to the Few,—frequently, of the Wise and Good to the Ignorant and Worthless; of the Vigorous and Strong to the Feeble and Imbecile; of whole Nations to individual Despots and Tyrants, often the weakest and most contemptible of their kind. But to the City of Rome, in particular, this will by no means apply; for never, in any instance of the kind, could there be less imputation of Sorcery, the natural means being for the most part sufficiently palpable and plain. But with respect to the General System of Perverted Governments, it might fairly be thought that by nothing short of Sorcery could the strength and wisdom, the virtue and freedom, of whole Nations, be so deceived and over-reached, so enervated and annihilated, as we see it. The Freedom and Constitution of Rome were subverted by Julius Cæsar, the greatest and most accomplished Commander the world ever saw, at the head of an Army; whereas the Freedom and Constitution of this Country, for instance, have been subverted by an Influence and art more subtile and invisible than Sorcery itself. Yet even Cæsar at the head of his Army was never half so absolute at Rome, as the Court at the head of its shameless and prostitute Majority, in this Country. Nor could all the power the most absolute Despot ever possessed, draw from the inhabitants of this, or any Country of the same extent, half the Sums that this Influence, that this Sorcery of this Woman mounted on the scarlet-coloured Beast, with the golden cup in her hand, yearly drains from the duped, and deluded Inhabitants of this Country; or could have involved them in such an incalculable, insupportable, and irredeemable Debt.

"And in her was found the Blood of Prophets, and of Saints, and of all that were slain upon the Earth." Chap. 18. v. 24.

This verse, and especially the last clause of it,—*all that were Slain upon the Earth*—would be alone sufficient to confirm, and fix beyond dispute, the whole of the preceding Interpretation of the *Great City*—*the Woman*—and *the Beast* that carried her, wherever mentioned in this Book. For all that have been slain upon the Earth, in every other way, are but as the drop of a bucket to the Ocean, compared with the millions that have been sacrificed by Perverted Political Institutions, and Slaughtered in the Pride, and Pretensions, the Ambition and Revenge, of Δημοβορων Βασιληων, *Men-devouring Kings*.

For not only have these been the source of the Persecution and Slaughter of the Righteous and the Good,—here will be found the Blood, not only of the Apostles, Prophets, and Saints, but "of all that have been slain upon the Earth"—of the many millions who, in all ages, from Chedorlaomer to Buonaparte, have, under the Pretence of Just and Necessary Wars, fallen in the quarrels of Kings, and disputes of Governments,—of *All*, the Blood will be found in this great City,—this Supreme Source and Assemblage of Misery and Crimes—Perverted and Corrupted Political Institutions.

And so prevalent and universal has this Perversion become, that not only Human, but even Divine, Institutions, have been by it turned to Destruction and Misery. And to the Eternal Reproach of the pretended Professors of Christianity, more Blood has been shed, and greater numbers have been slain upon the Earth under its assumed Sanction, than under that of all other

Chap. 18 v. 24. Religions together. And even at this day the Professors of this Religion, are the only miscreants who, under pretence of Religion, persecute to the Death for Opinions and Conscience sake; and for this, impiously assume the Name of the *Holy Office.* It is not long since we heard of an Auto da Fee—that most horrible of all the Perversions of Christianity.

There cannot be a doubt but many more pious Christians have been put to death for their Religion in Persecutions by professed Christian Powers, than by Heathens, Jews, Mahometans, and all other Denominations put together. In the first attempts towards Reformation, it is calculated that not less than one Million of Albigenses and Waldenses were slain on account of their Religion, in the different Croisades that were raised against them by the Pope and the Princes of Europe. And from that time to the full establishment of the Reformation, by flames, by sword, and by various tortures, an incalculable number were exterminated for their Principles. Baldwin observes, that from the rise of the Society of Jesuites, about the middle of the Sixteenth Century, to the close of that Century, in a Space of less than fifty years, 90,000 faithful Christians were put to death by Papal Influence and Authority. The Duke of Alva boasted, that in the Netherlands alone, he had, by the hands of the Public Executioner, put 36,000 Heretics to death. Vergerius, who well knew the proceedings of the Inquisition, attests, that in the space of scarce thirty years, by various means it exterminated 150,000 Christians; and Sanders, an Englishman, one of their own writers, confesses that an immense number of Lollards and Heretics, through all Europe, were, by Papal Persecution, delivered to the Flames, under the Sanction

of Perverted Civil Governments.* What horrid Perversion of the benign and blessed Institution of Jesus, of the Great Counsel of Salvation by the God of Peace and Love! Chap. 18, v. 24.

This single circumstance of *Persecution*, is alone a sufficient Criterion to exclude all pretensions to the Religion of Christ, or the Sanction of Heaven. Can we then wonder at the total, entire, eternal Destruction, to which this Great City, this Center of all Depravity and Perversion, this Supreme Source of Misery and Crimes is, as above, devoted in the unalterable Destination of Heaven. v. 21, 22, 23, 24.

And if we believe, that the Good Providence of God shall finally prevail to the Restitution of All Things, we cannot doubt but there will be a period put to the boundless Destruction and Misery produced in the World by the universal Perversion of Political Institutions, under the Influence of Despotism and Prostitute Power, both Ecclesiastical and Civil; and that the usurped Reign of the Dragon, and his Substitute, the Beast, shall be closed with vengeance. And we may, I trust, hope that the Present Spirit of Freedom and Enquiry, which has been excited, more or less, in almost every Country in the world, and has produced such effects in America, may tend to introduce such a degree of amelioration in the State of Human Society, as by the divine assistance may finally terminate in this Blessed Consummation: and this we will hope, notwithstanding some Excesses in the Operation of this Spirit of Freedom have, by the jealous and malignant treachery of watchful and alarmed

* Though these particulars are taken from Mede, Fuller, Gibbon, and other respectable Historians, to all of whom exact reference cannot now be made; yet it is to be hoped and believed, they must have been exaggerated.

Chap. 18. v. 24. Despots, been converted into direct contrary Effects. Which will always be the consequence of rash, and unregulated Efforts.

Chap. 19.

Chap. 19, v. 1,—10. This Chapter, from the beginning to the tenth Verse, describes the exultation and triumph of the Inhabitants of Heaven, on occasion of God's Judgment, and Vengeance on *the Great Whore, which did corrupt the Earth with her fornication;* that is,—on occasion of the extinction of those execrable Systems of Perverted Policy, that pregnant source of Crimes, Destruction, and Misery, through all the Works of God; for we may reasonably suppose, that even those heavenly inhabitants, who thus exult in our deliverance, are also not unconcerned in our misery and sufferings.

The whole of this Chapter evidently refers to an important and happy change in Human Affairs—to a Deliverance from the miseries of the present Perverted State of Human Policy and Government, by a particular supernatural Interposition, and the Introduction of a Divine Policy and Government, where *the Lord God Omnipotent shall Reign.* And where Goodness, Peace, and Happiness, the sure Characteristics of the Kingdom of God with Men, shall not fail to display themselves. Of the particular Nature and Exercise of this Policy and Government, we have a further account in the next Chapter.

And, as with God, one day is as a thousand years, and a thousand years as one day,—however slowly, in our reckoning, these events may seem to advance, and sometimes, perhaps, even to retreat; yet in the Divine Destination, the interesting scenes we now see passing in the world may be uniformly working to-

wards them. And probably, what is here represented, in the divine view, as one finished and compleat event, may, in human view, be the gradual Operation of many particular successive events. Chap. 19 v. 7, 8.

The occasion on which all this shall take place, is announced to be the marriage of the Lamb, a figurative expression, intimating the more immediate, sensible, and effectual Union of Christ with the Church, and the Reign of the Saints with him, whether in Heaven, or on Earth; when the tabernacle of God shall indeed be with Men, and the Kingdoms of this World shall have become the Kingdoms of our Lord and of his Christ. Of which, in the next Chapter, we shall have much to say, and hard to be uttered, and, perhaps, harder still to be received.

When it is here said, that the Lamb's Wife hath made herself ready; and that it was granted unto her, that she should be arrayed in fine linen, clean and white; this plainly alludes to the restored state of Virtue and Religion, the fair purity of Life and Morals which this auspicious Event shall introduce; and which must indeed, be in some degree, the natural consequence of the extirpation of those pernicious Politics, which have so long corrupted the Morals, and subverted the happiness of the Human Race. But the whole of this Observation might, perhaps, have been spared, since we are expressly told that—" the fine linen, is the Righteousness of Saints."

From the last clause of the ninth Verse we may ver. 9.
here take occasion to observe—That, whatever may be the fate of these our Conceptions, or Interpretations; or, whatever truth or falsehood may be ascribed to any particular Comments upon those Allegorical, and Mystical Revelations, and Communications,—that they do

Chap. 19 v. 9. contain, and express, something not only true and certain, but also highly interesting, is strongly implied in the solemn and important asseveration of the Angel with which they are concluded—And he said unto me,
ver. 10. —*These are the true sayings of God.*

ver. 11. With the eleventh Verse of this Chapter begins a new branch of the Subject, or a new view and description of what was only intimated in the Seventeenth
Chap. 17. v. 14. Chapter—" These shall make war with the Lamb, and the Lamb shall overcome them."

The last Chapter, and the preceding part of this, represent the Fall of the Great City, the Subversion and overthrow of that Corrupt Policy, those Perverted Institutions and Governments, which have produced so much Destruction and Misery in the World; and describe the distress and lamentations of the Votaries and favourers of those depraved Systems, which have so long distracted and destroyed the Earth; and also the exultation and triumph of the Saints and Servants of God, both in Heaven and Earth, on the same occasion.

In the remaining part of this Chapter we have again introduced the Great Agent of Omnipotence,
Chap. 6. v. 2. the glorious Emanuel, whose Inauguration we noticed as represented in the opening of the First Seal, and who is destined to accomplish this important Event; he is, indeed, the First and the Last, the Supreme eternal Ruler through all the Regions of Nature. And he is here represented, as at last taking unto him his Great Power; and reigning absolute and irresistible, as in the Armies of Heaven, so among the Inhabitants of the Earth. And in the next Chapter, we have the further consequences of this auspicious Reign till the final Catastrophe of the present Scene.

"And I saw heaven opened, and behold, a White Horse; and he that sat upon him was called Faithful and True, and in Righteousness he doth Judge and make War." Chap. 19. v. 11.

That this is the same Personage represented under the same Appearance at the Opening of the First Seal there can be no doubt. And we have here a further account of his Character, and Destination, which was there concisely expressed in the terms, Conquering, and to Conquer. And here also, we have an important Instance of the Exercise of that Character, in the Capture and Overthrow of the Beast, with the False Prophet and their Suite, the Kings of the Earth and their Armies, assembled to make war with him. That is, in the extinction and extermination of the depraved Powers and Governments of this World. Which, universally perverted, as we see them, are in effect, only the usurpations of Satan, hence called the Prince of this World, upon the natural Dominion and Right of the Eternal Son, the Only Potentate, and Heir of Omnipotence. A Work this appropriately belonging to the Mediatorial Character of the Redeemer, come forth Conquering and to Conquer. And, who, in the course of his Conquests, shall assuredly put down all Perverted Rule, all usurped Authority and Power. The further Title or adscription, *Faithful and True*, implies the unchangeable certainty, the sure Fulfilment, of all the Mediatorial Undertakings of the Redeemer. ver. 19, 20.

And, as the most essential and distinguishing part of the Character and Destination of the Eternal Son is, the Exercise of Universal Sovereignty, and hence the Name, *King of Kings, and Lord of Lords*, conconspicuously written upon his Vesture and on his

Chap 19, v. 11. Thigh; so the most essential part of Sovereignty is *to Judge* and to *make War*,—to Execute Laws, to Protect and defend Subjects, to Repel and Subdue Enemies.—And this He, and He alone, doth in perfect, impartial, and unperverted, *Righteousness*.

ver. 12. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

As Fire and Light are the most active and penetrating objects of our Senses, they are generally the materials introduced, in all Representations or Personifications of Spiritual or Supernatural Beings. And hence, intimating their irresistible penetration and perspection, the eyes of him that Sat on the White Horse, are described to be "as a flame of Fire."—As the Crown given unto him at the Opening of the First Seal, refers to his Investiture into that universal Sovereignty delegated to him in his Mediatorial Character; so the many Crowns here upon his head, refer to those of the Successive Victories and Conquests obtained by him in the Exercise of this Universal Sovereignty, in the course of his Conquering and to Conquer. The Name written that no man knew but himself, must be understood to signify that truly Divine, Mysterious, incomprehensible Nature and Character of the Eternal Son; by which, beside all declared, and revealed Names and Characters, he is still *very God;* of an Infinite, Incommunicable, Inconceivable Nature.

It might be here observed—that the expression, —"*no man* knew but himself," is neither the most happy nor the most exact, that might have been used, —the original Ουδεις literally means—No one—No being, excluding equally, Man and more exalted Beings.

"And he was clothed with a vesture dipped in blood: and his name is called, The Word of God." Chap. 19. v. 13.

The Vesture dipped in blood, here, may refer both to the Sufferings and Death of the Redeemer himself, and to the Scenes of War and Slaughter destined in the Operations of the Divine Vengeance; of all which the Execution is part of the Delegated Sovereignty of him who is the Right Hand of Omnipotence, whose Name is called The Word of God.

As the unknown Name, mentioned in the preceding verse, implies the Incommunicable and Unrevealed part of the Divine Character of the Redeemer, so this Name implies the Communicable and Revealed part of that Character; as it is declared and set forth in the Scriptures, and manifested in the various Operations of Creation, Preservation, Restoration, Redemption, and Universal Sovereignty. And under this Name and Character the wisest and best of even the Heathen World, seem to have had some notion and conception of the Great Mediator; as may be traced in their Works, particularly in some of the Discourses of Socrates, and Writings of Plato. But here also, the term used in our language, is very inadequate to the import of the Original, Ὁ λογος—constantly used by St. John, as it is also by Plato. Nor, indeed, do I know any one term in our Language that can fully express it; nor is it easy to define it in any terms. I shall only observe, that it implies not only the personal Actor or Opifex, by whom all the Counsels and Designs of Omnipotence are executed; but also, *more especially*, that Divine Reason, Wisdom, and Analogy, by which the whole is Devised, Designed, Proportioned, Arranged, and Ordered into One Infinitely Great, Good, and Wise System, and shall be so upheld, and sustained,

Chap. 19. v. 13. to all eternity. I think, the best Conception we can form, and the best Description we can find, of this Mystical Character, is that given of undoubtedly the same Person and Character, under the term, Wisdom, in the 8th Chapter of the Book of Proverbs.—But as the term *Word* has been adopted in our Translation, and, I think, its equivalent in most other Translations, it would, perhaps, not be proper to attempt to alter it, but rather to endeavour to enlarge, and improve, our conception of it.

v. 14, 15, 16. The following verses further describe the progress of the Great Conqueror in this important Expedition, which seems Inauguratorial to his Second Coming, followed by the Armies which are in Heaven, also on White Horses, clothed in fine linen white and clean. Thus, as St. John in his First Epistle says, when he shall appear, they that are with him shall be like him.

ver. 15. But to the execution of the Purposes of this all-subduing Conqueror, no other Armies are necessary than his Will, and the Word of his Mouth; that alone is equal to all the operations of a sharp Sword to Smite, and a Rod of Iron to Rule the Nations, and to execute all the fierceness of the wrath of Almighty God. —For " out of his mouth goeth a sharp Sword, that with it he should Smite the Nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and Wrath of Almighty God." In this last clause there is something exceeding particular in the seemingly laboured force of expression.

The Treading of the Wine-Press is a frequent figure in Scripture for the extremest Severity of Divine Infliction and Vengeance, but here the Sentence as it were labours by accumulated terms to convey something beyond expression. " He *Treadeth the Wine-press* of the *Fierceness* and *Wrath* of Almighty God."

Must not this be supposed to point out some signal and dreadful display of Divine Vengeance, on the occasion alluded to, upon the Princes and People of the Earth; for their impious, and universal Perversion and Abuse of the Religion of Christ, and of every Sacred Institution, Civil and Religious? That Civil as well as Religious Institutions are the Ordinances of God, none will deny; and of the danger of violating them Subjects are often, and justly, admonished; but of the far more frequent, far more dangerous, far more destructive violation of them by Sovereigns, how seldom do we hear? Yet— Chap. 19. v. 15.

Hoc fonte derivata clades
In patriam populumque fluxit. Hor. L. I. O. 6.

This is, indeed, the source of all our woes, of all the Miseries under which the Inhabitants of every State in Europe now groan. And whether the horrid and multitudinous Slaughter of the Human Race, beyond even the usual waste of War, which year after year we see take place in the contests of Princes and their debased and deluded Subjects, be a part of, or a step toward, this awful threatened vengeance, we will not decide—God knoweth—Let them that fear him and tremble at his word, take warning!—That the Scene alluded to here is the same with that in the close of the fourteenth Chapter, there can be no doubt; as Chap. 14. v. 19, 20.
also what Isaiah describes in nearly the same terms in the sixty-third Chapter of his Prophecy. Isa. 63, v. 1.—6.

"And he had on his vesture and on his thigh a Name written,—King of Kings, and Lord of Lords." ver. 16.

The Name mentioned verse twelfth implying, as we observed, the Mysterious and Incommunicable Character of the Eternal Son, and his relation to the

Chap. 19. 7. 17, &c. Invisible and Mysterious parts of the System of Nature, which are unknown and incomprehensible by us, the Name also is unknown and incomprehensible.— But the Name mentioned here, implying what every Created Being is interested in, and concerned to know, is conspicuously displayed, that all may see, and acknowledge it; for this conspicuous display is all that is implied in this Important Title, being written on his Vesture and on his Thigh—KING OF KINGS AND LORD OF LORDS.

Of the Exercise of this important Character and Power we have an interesting Instance in the Capture of the Beast, and Overthrow of the Kings of the Earth, and their perverted Power,—from the Seventeenth Verse to the conclusion of the Chapter.

However beneficial and salutary the Office of Kings, and Princes, and Lords of the Earth may have been in the intention of Nature and Providence; and in some instances may have been, in Fact, yet certain it is, from History and Experience, they have in general proved the very Pests and destroyers of the Earth, and the Supreme Source of Crimes and Misery upon it. And this, as we have already sufficiently shewn, is allegorically represented in the preceding Chapters by the Portentous Beast, after whom all the World wondered, with the Second Beast, the equally portentous representative of Hierarchical Perversion. For the Overthrow and Destruction of these, we see, here, the eternally destined King of Kings going forth with celestial pomp, followed by the Armies and Powers in Heaven. And we find also the Beast and his train, the Kings of the Earth and their Armies, gathered together to make war against him that sat on the Horse, and against his army. Here we have the finishing of the scene inti-

mated in the Sixteenth Chapter, by the gathering of the Kings of the Earth, and of the whole World, into the Place Armagiddon. Chap. 19. v, 17, 18. 19. Chap. 16. v. 14 & 16.

The final event of this important expedition is such as must be the issue of every Enterprize of the Captain of our Salvation; of him who shall surely accomplish every Work in which he engages; who shall, especially, put down all Perverted Rule, all Depraved Authority and Power; for he must reign till he hath put all Enemies under his feet. And thus, in consequence, "the Beast was taken, and with him the False Prophet that wrought miracles before him." ver. 20. The False Prophet, here, by his Office and Character, is evidently the same with the Second Beast, the equally devoted Representative of Hierarchical Perversion and Despotism, as we have already fully set forth.

"These both"—the Beast and the False Prophet ver. 21. —"were cast alive into a lake of fire burning with brimstone: And the remnant were Slain with the Sword of him that Sat upon the Horse; which Sword proceeded out of his mouth."

We have here, set before us, one of the most important Acts of the Redeemer's Government in the Administration of the Present World, the Extinction of Tyranny and Despotism, of Perverted Rule and Government, the almost universal Source of Destruction and Misery to Mankind, the Principal Evil Opponent to God's Great Design of diffusing Happiness and Good.

But how, or by what steps, whether natural or miraculous, this Event shall be accomplished; or when, in what period of time,—for with God, a thousand years are as one day—these are points which no Mortal may determine. Yet this is an Event that Reason and

Chap. 17. v. 17, &c. Natural Religion might suggest the Expectation of, from the Wisdom and Goodness of God, independent of any positive Revelation.

It may be observed,—that there seems to be a distinction marked in the punishment and destruction of the Enemies here vanquished by the Great Conqueror. The Beast and the False Prophet are cast alive into a Lake burning with fire and brimstone; and the Remnant, their Train, are Slain with the Sword of him that Sat upon the Horse.

It is plainly intimated in Scripture that there shall be degrees both in the punishment and misery of the Wicked, and in the reward and happiness of the Righteous. May we not then suppose, that the Distinction here marked, intimates a severer doom, a more lasting and exquisite misery reserved for the Leaders and Heads of Monarchical and Hierarchical Despotism and Tyranny, than for their often deluded train? Does it not seem to imply that a permanent Suffering and Misery may be the lot of the one, mere Extinction the lot of the other?—Nor does this Supposition imply any real inconsistency with the Scripture representation of future punishments; since the punishment is still final, entire, without remedy, without reprieve, in Effect, eternal.

Or shall we suppose, according to an idea which seems to have some foundation in Scripture; that Demons, Good or Bad Angels, have a subordinate permissive Power and Agency in the Affairs of this World; and especially that, the Governments of it are in a particular manner, under their Influence. This seems to
Dan. 10. v. 13. be more than intimated in the tenth Chapter of Daniel, where, as it is plain that it is an Angelic Personage that is talking with Daniel, it must also be Angelic Person-

ages of whom he speaks when he says—" But the Prince of the Kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me, and I remained there with the Kings of Persia."—And again—" And now will I return to fight with the Prince of Persia, and when I am gone forth, lo, the Prince of Grecia shall come."—" And there is none that holdeth with me in these things but Michael your Prince."—That, Michael, here twice named, called once, one of the Chief Princes, and again, your Prince, that is the Presiding Angel of the Jewish Nation, means Michael the Archangel, cannot be doubted, nor that the others alluded to are of the same Order of Beings.—According to this idea, by the Beast and False Prophet here cast alive into a Lake of fire burning with brimstone, we may, perhaps, understand the Presiding Demons, or Invisible Agents and Abettors of Civil and Ecclesiastical Despotism and Tyranny.

Chap. 19 v. 17, &c.

Dan. 10. v. 20, 21.

With respect to the influence of Evil Demons in the Policy and Domination of this world, the Fact seems to be strongly confirmed by the Corruption and Perversion of almost every Government upon the face of the Earth; and their supreme operation in converting what should support Virtue, and promote Happiness, to the producing of Wickedness, and diffusing of Wretchedness, among the inhabitants of the Earth.

To this idea many other passages of Scripture, beside those we have already quoted from Daniel, seem not only accommodated, but are in no other sense intelligible:—Such as—" Now is the judgment of this world, now shall the Prince of this world be cast out." —" The Prince of this World cometh, and hath nothing in me."—" Because the Prince of this World is judged." That it is no Human Prince or Power that

John 12. v. 31.

John 14. v. 30.

John 16. v. 11.

Chap. 19. v. 17, &c. Eph. 6. v. 12. is here spoken of, appears from the following—" We wrestle not against flesh and blood; but against Principalities, against Powers, against the Rulers of the darkness of this World, against Spiritual Wickedness in High Places." That by the Prince of this World in these Quotations is meant Satan, or some Chief of Evil Demons, I think can admit of no doubt. For though Ossian's Heroes might designate the Roman Emperor *The King of the World*, as he, to whom all the World known to them, a small corner of their own Country excepted, was subject, the Term could have been used in no such Sense by our Lord, even speaking after the manner of Men. But even could this be admitted, and, *The Prince of this World*, supposed to be only a hyperbolical expression for the Roman Emperor, or the Ruling Powers, or Dynasties, of the Earth; still the last Quotation will determine them to be only Agents and Instruments of Wickedness in the hands of a Spiritual Superior, under whom they may be the Rulers of the Darkness of this World.—But in any case,—it seems plainly to be intimated, that a severer doom is destined for the Leaders and principal Agents of Political and Hierarchical Fraud and Perversion, whether men or demons, than for their often deluded Followers, and Victims.

With the conclusion of this Chapter is closed the several Mystical Representations contained in this Book, so far as they concern the present Administration and Economy of Human Affairs. The next Chapter seems to introduce a New and different Economy, but still of Human Affairs, under the more immediate Auspices of the Redeemer himself; when the Kingdoms of this World shall have become the Kingdoms of Our Lord, and of his Christ. Of this Period

and Event we can say, or even conceive, but little, and can decide nothing. We will only endeavour to suggest a few important, and, perhaps, what to some may seem singular, Ideas, in the course of our Observations on the following Chapter. Chap. 19. 17, &c.

Chap. 20.

The Second Coming of Christ, or—The Kingdom of Heaven; commonly called the Millennium, or Thousand Years' Reign of Christ and his Saints upon Earth. Chap. 20.—passim.

The description of the Second Coming of Christ is, I believe, commonly applied exclusively, to the future and Final Judgment of this World, and what is to follow upon that Event; whereas it would appear from this Chapter, that much of it may be applicable to what shall precede that Event. That Transaction, the Last Judgment, is no doubt, a great and important Object of Christ's Second Coming; probably the concluding Scene of it upon Earth. But that it is by no means the Sole Object and End of this Coming, is, I think, evident from innumerable places of Scripture; which are scarce intelligible, merely because they are not applied to this Event and Period, to which alone they belong, and are rationally applicable. Some of these places of Scripture we shall point out when we have more fully, and distinctly, stated our Idea of this Great Event. That this twentieth Chapter of the Revelation, describing what is called the Millennium, belongs wholly to that Period, the Second Coming of Christ, will scarcely, I believe, be denied by any who shall attend to the subject, as we shall state it.

There is, perhaps, no part of Sacred Writ of more difficult interpretation, conformable to the pre-

Chap 20—passim. sent State of Nature, and Economy of Human Affairs, than the first ten verses of this Chapter. As referring to the Second Coming of Christ, they would seem to ascribe to it an intermediate State and Administration of Human Affairs, between the present Perverted State, especially of the Rule and Governments of this World, and the full and final accomplishment of the Kingdom of God; the Event to which all the Divine Dispensations tend, under the Auspices of the All-accomplishing Redeemer. This, I say, would seem to be, and this, I believe, will be found to be, the real import and meaning of this Passage of Sacred Writ.

But in what Sense, how far Mystical, or how far literal, many of the particulars, such as—the Binding of Satan—the First Resurrection—the Reign of Christ upon Earth—the Period of a Thousand Years,—&c. are to be understood, we will not pretend to determine. But the Whole seems plainly to point out a Period of particular Bliss and Felicity in Human Affairs, under the immediate Auspices of the Redeemer, the Prince of Peace; a Period wherein true Judgment and Justice, perfect Peace and Righteousness, the genuine Characteristics of his Government, shall universally prevail. And in which,—if the First Resurrection is to be understood literally—there may be a Restoration to Human Society, as it would appear, of some of the greatest and best of those whose merits and worth have been least known, and acknowledged, and who have had the greatest injustice done them in this World; especially of those who have suffered Persecution and Death for Pure Religion and Righteousness Sake.—And surely—"Blessed and Holy is he that hath part in the First Resurrection; for on such the Second Death hath no power."

But before we enter upon the particular Explanation of this Chapter, let us try briefly to suggest some general Idea of the Second Coming of Christ, as it is represented in Scripture. This is the more necessary, as even our Divines seem to have missed the true Scriptural Notion of that Event; or to have discarded it, perhaps, on account of some extravagancies of the Ancient Fathers of the Church, and of Modern Millenarians, on the subject. Chap. 20 — passim.

Two Comings, or Appearances of Christ are plainly referred to in Scripture; as, particularly in the Epistle to the Hebrews—" Now once in the end of the world hath he appeared to put away Sin by the Sacrifice of himself.—And unto them that look for him shall he appear the Second Time without Sin, unto Salvation." Heb. 9. v. 26, & 28.

One of these Appearances we know is past; and to it many parts of Scripture evidently refer, and in it are fulfilled. But there are many other parts of Scripture, which, though we often find them applied to it, yet the events seem not to confirm, or support, such application; nor can the Passages so applied be supposed to be fulfilled in them: To what then do these Passages refer? Assuredly to this Second Coming of Christ. Which, though it is commonly applied to the last Judgment alone, has clearly a much more extensive scope; and by that Judgment, as appears from the five last verses of this Chapter, is, strictly to be understood, only the concluding transaction of that Great and Important Period. This Second Coming of Christ, with its consequences, is, indeed, the ultimate Scope, and Object, of all Divine Communications; of the whole of Sacred Writ, and all that is recorded or revealed in it, the Consummation of the Great Counsel of Omnipotence, with respect to this World.—To

Chap. 20.— passim. this, the very Existence of the present World, and all Events that concern it, even the First Coming of Christ itself, refer, and are but the means, and progressive steps to its accomplishment.

Though the definite number, a Thousand Years, be here used, it may probably be somewhat indefinitely understood, as Daniel's Seventy Weeks, and many other Numbers in Scripture, and especially in this Book, evidently are. But, whether to be understood definitely, or indefinitely, it seems intended to express the Period that this World shall still subsist, from the commencement of the Second Coming of Christ to the Great Consummation, the full accomplishment of the Kingdom of God. For it is evident that the whole Subject of this Chapter, as well as those Scenes of Peace and Happiness in the Prophecy of Isaiah, and in many other
Isa. 11. v. 6, 7, 8, 9. places of Scripture, refer to things that are to pass on
Isa. 65. v. 17, &c. the Theatre of this World; yet,—as we have already observed—they are such as cannot be applied to the first
Isa. 66. v. 22, 23, 24. Coming of Christ, nor the present State of this World.

In the Old Testament, while the whole Connsel of God for the Redemption of the World was not yet declared unto men, the distinction of these two Events might not be perfectly understood; nor might it be decidedly known what belonged to the First, what to the Second Coming of Christ, not even by those who, through a Divine impulse, alluded to them; much less by those who read or applied those predictions. Even in the early Periods of the New Testament, and until this last Revelation was given, the Apostles themselves seem not to have had very clear conceptions of the *time* especially, of this Second Coming; nor can we now with certainty distinguish in every instance what may be applicable to the First, and what to the Second

Coming of Christ. But that there shall be a Second Coming, the Scene and Effects of which shall be, as here described, on this Earth, is, I think, exceeding plain and clear. Chap. 20.—passim.

What change the Material World itself may undergo at this Second Coming of Christ we cannot determine; nor how far that Flaming Fire, in which Christ is represented as Appearing, may refer to the Commencement, how far to the Conclusion of this Event and Period. As far as it may be a refining, or purifying Fire, with respect to either the material or moral World, it may probably refer to the introduction, or continuance of this Period; the closing of it shall surely be with a destroying or exterminating Fire.—But it would appear, that both its Introduction and its Closing, "Shall be with Burning and Fewel of Fire;" and this is no doubt the very occasion, to which Isaiah, speaking of the Coming and Triumphs of the Redeemer, applies these words.

Of those who understand this Second Coming of Christ, as referring solely to the Last Judgment, there are some, who, by the extent in which they admit that Term, differ not widely from what we would here suggest.—That the term *Day*, both in Scripture and in common Speech, is often used for any indefinite period of time, is a thing so common, that it needs neither argument nor example to sanction such use, or such acceptation of it. In this indefinite Sense, then, they understand the Term, Day of Judgment, or the Great Day; and apply it to the whole of this Thousand Years, or, Second Coming of Christ. And to the same Period, may probably be referred all those Descriptions of Bliss and Felicity to be found in Sacred Writ, which evidently exceed all our conceptions, or expectations, in

Chap. 20— passim. the present State of Human Affairs. Both the Term itself, and this application of it, is derived from the Rabinical Doctrines of the Jews; and their Doctrines with respect to this Subject, the יום דינא רבא the Great Day of Judgment, or rather, the Day of the Great Judgment, of which they have so much to say, are chiefly derived from the Seventh Chapter of Daniel. Where
Dan. 7 v. 13, 14. we find—"One like the Son of Man Coming in the Clouds of heaven—and receiving from the Ancient of Days Dominion, and Glory, and a Kingdom."—We
Dan. 7. v. 27. find, under this Sovereignty, "the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High."—Under these Auspices, we
Dan. 7. v. 10 find "the *Judgment Set* and the Books opened"—"the *Judgment* given to the Saints of the Most High,"
Dan. 7. v. 22. —"and the time come that the Saints possessed the Kingdom."—We find also—a time determined upon,
Dan. 9. v. 24. —"to Finish Transgression, and to make an End of Sin, to make Reconciliation for Iniquity, and to bring in Everlasting Righteousness, to Seal up Vision and
Dan. 7. v. 18. Prophecy, and to anoint the Most Holy."—"When the Saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever."—It must surely be allowed, that this description seems to point out, not merely an occasional Transaction, but an Establishment of some permanency. Of the particular import of these passages we shall have occasion to take further notice, when we come to shew that this twentieth Chapter of Revelation is only a more full and clear communication of what was intimated to Daniel in the above passages.

In the whole.—From the prevailing Idea here being the *Solemnity of Judgment*. Thrones placed,—

the Ancient of Days presiding,—a Kingdom given to One like the Son of Man—that Kingdom again delegated to the Saints of the Most High—the Judgment also consigned to the same Saints of the Most High—and the Main Object of the Whole being Restitution, Retribution, and Righteous Rule and Government—the Jews give to the Whole the Designation of the *Great Judgment*, and to the whole Period, that of the Day of the Great Judgment the יום דינא רבא. And to this Period they assign a Thousand Years by the following Analogy. Chap. 20—passim.

They suppose the weekly division of Time to be a Paradigma, or Representation, of the whole Period allotted to the duration of this World, and each day of the Week to represent a Thousand Years. And as, of these days, Six are allotted to the ordinary affairs of the World, and the Seventh Sacred, and specially consecrated to God; so six thousand years of the duration of this World are destined to pass in the Ordinary Course of Nature, and the seventh thousand is destined to the more particular manifestation of the Great and Mysterious Purposes and Designs of God. And this especially, by way of *Judgment*, for vindicating the Wisdom and Goodness of the Divine Counsels and Designs, and the Justice and Equity of the Divine Dispensations; for rewarding the Righteous, and punishing the Wicked, according to their works. In brief,—to Correct and Restore whatever has been Corrupted and Perverted by the Depravity of Free Agents during the Period of the preceding Six Thousand years. This is, "The times of Restitution of All Things, which God hath spoken by the mouth of all his Holy Prophets, since the world began."

And the Sabbatical, or Weekly division of Time is held to be expressly intended from the Creation as a

Chap. 20.— passim. Symbolical representation of this most important of all
Exod. 31. v. 13,–16, 17. Distinctions of Time. Certain it is, the Sabbath, besides its being a day of Rest and Religious Solemnity, is in Scripture, frequently mentioned to be a *Sign*.—
Ezek. 20. v. 12. Every Seventh year among the Jews was a period of Restitution, and Restoration; as was also every Fiftieth year, after the full expiration of seven times seven years; all which is only a further Representation of the same Great and All-interesting Period. Hence also, perhaps, in Sacred Writ, especially in this Book of Revelation, and in the Prophecies of Daniel, the Number *Seven* is such a Salennial, and constantly recurring Number.

Of this Cabalistical Notion, it is sufficient here to have given this brief intimation, and the Analogy on which it is founded, and to leave every one to account of it according to their own Judgment. But however this Term, the Great Day, or Day of the Great Judgment, may be applied to the *whole* of this Millenial Period; from the concluding verses of this Chapter, it is evidently more particularly applicable to the *last* Transaction of it.

Another interesting question on this subject, but difficult to be solved, is, whether the Appearance of the Son of Man in the Clouds of Heaven, is to be ascribed to the Commencement, or to the Conclusion of this important Period; or, as I think is most probable, some such Appearance may be incident to both; but what particulars of the general Description may belong to the one, what to the other, or what to both, we will not at present pretend to decide. That the Period, and Transactions, which this Chapter describes, will be introduced, and effected, by some Supernatural Interposition, some extraordinary display of Divine Power, is clear both from the Passages before us, and

from the Description of the same Scene in Daniel; and to it may probably belong the Appearance of the Sign of the Son of Man in Heaven; and others of those portentous Phenomena, at the Sight of which the Servants of God, and those that wait for the Second Coming of Christ, are encouraged to look up and lift up their heads, because their Redemption draweth nigh. That the Saints of the Most High should obtain the Kingdom or Power of this World, otherwise than by some Supernatural Interposition, can scarce be hoped, by any one who observes with what a watchful jealousy all Truth, Virtue, Freedom, and Public Principle, are almost universally suppressed, and excluded from the Politics of the World, and the Councils of the Kings of the Earth.

Chap. 20.—passim. Dan. 7. v. 13. Matt. 24.

If this commencement of the Second Coming of Christ shall be with the Operation of material Fire, it will probably be a purgatorial Fire; by which the Earth and the other Elements may be purified and refined to a higher Nature; out of which may rise those New Heavens and New Earth, which we, according to his promise, look for. From some expressions in Scripture, referring to this Subject, and some opinions of the Primitive Christians upon them, the Roman Catholic Clergy have invented their Purgatory; which, with their blinded Votaries, has proved one of the most successful, and most gainful, of all their Impostures. Yet is this notion founded in the total subversion of common Sense; by which every one may know that material Fire can only affect material Substances; and all that is material in our frame is supposed to be left behind at death.

In the whole, I think it is clear, that this Second Coming of Christ shall be ushered in with some extra-

Chap. 20.—passim.

ordinary Demonstration of Omnipotence, some visible Divine Interposition in the Person of the Redeemer. And its first and Great Operation, in whatever manner effected, shall surely be the Subversion, and overthrow of those Corrupted and Perverted Powers of Political and Hierarchical Despotism; which so unaccountably, and incredibly, have seized into their hands, and the hands of their Satellites, almost the whole Possession, and Disposal of Sublunary things, and perverted them to destruction and misery.

This preliminary Transaction we find described in the close of the last Chapter, in the Overthrow and Capture of the Beast, and the False Prophet and their followers, the Kings of the Earth and their Train.—And in consequence of this shall be set up, and established, that Kingdom and Reign of the Redeemer, and of the Saints under his immediate Auspices. And this is the ultimate Object of all those Expressions in Scripture that respect the Coming of the Kingdom of Heaven, especially of the Passage now before us, as far as they may be understood to refer to the present existing World.

Of this Kingdom, and Dominion, and Judgment given to the Saints of the Most High, an important Operation may be to disannul, and correct those shameful, artificial, and unjust Forms, Sanctions, and Institutions, which, under the name and pretence of Law, and Judgment, at Human Tribunals, often intercept, and subvert, all Justice, Equity, and Right; and establish Injustice, Iniquity, and Wrong, by the irreversible authority of Law, and Sanction of Supreme Power. But under this kingdom "Judgment shall return again unto Righteousness, and all the upright in heart shall follow it." Hence, with some pro-

priety, the whole of this Period may be called the Period, or Day, of Judgment, or of the Righteous Judgment of God. Chap. 20.—passim.

We have already mentioned the peculiar opinions of the Jewish Rabins upon this Subject; and shall only add, that the general Idea here suggested appears to have been also, that of the Apostolical Age itself, and of all the Ancient Fathers of the Church, to the close of the fourth Century; Eusebius, St. Jerome, and some other very obscure names excepted.—Justin Martyr, Tertullian, Irenæus, Lactentius, and some others are clear and copious upon the subject; but it would be too tedious here to transcribe their Sentiments.

Of modern Divines, the judicious and Learned Mr. Mede is the only one I have seen who has touched on the Subject; and his Sentiments in general coincide with what is here sketched.

The Notion of this Period here endeavoured to be suggested, differs, I believe, considerably, from that of modern Millenarians, those of the Seventeenth Century particularly, and amounts to this—That the Introduction of this period, called a Thousand years, is here considered as the Commencement of the Second Coming of Christ, and of the effectual Redemption of the World; which shall advance progressively to the full establishment of the Kingdom of God, and the compleating of all that is revealed and promised in Scripture—to the full Consummation determined upon. That this Dispensation shall be ushered in by some extraordinary Display of Divine Interposition.—That the Scene shall still be for some time, here called a Thousand years, in this World; but this World greatly improved both in its natural and moral, but especially in

Chap. 20.— passim. its Political Condition.—That it is called the Day, or Period, of the Great Judgment, because the Sovereignty, being given to the Saints of the Most High, Judgment, one of its most essential functions, shall be exercised with the most perfect Justice and Righteousness. And this Sovereignty and Judgment will probably be chiefly in the hands of those, who, being found worthy of the First Resurrection, shall be, by it, restored to Human Society.

It will, perhaps, be said, or at least thought,—"This is a hard saying, who can bear it?" But when we consider the Works and Ways of God, the Facts by which even the First Coming of Christ was sanctioned, and the intimations given of this First Resurrection in Scripture, in other places more obscurely, in this Chapter expressly,—there is certainly no reason why it should be thought either impossible, or incredible.—This is probably the Regeneration in which Christ promises his disciples—that they should sit on twelve thrones, Judging the twelve Tribes of Israel. And to this Period, probably, is also to be applied all that we find in Scripture concerning the Conversion and final Restoration of the Jewish Nation.

But how far the State and Economy of this World shall be changed—what shall be the real duration of this Period—in what extent either the Term Day of Judgment, or, a Thousand Years, is to be understood,—these are points we cannot determine. And no doubt it is wisely, and divinely, intended that we should not be able to determine them. That this period will conclude with the General Resurrection of the Dead, the Last Judgment, strictly so called, and the final Catastrophe of this Mortal Scene, is plainly set forth in the
v. 11, 12, 13, 14, 15. last verses of this Chapter.

If we may suppose the Term *A Thousand Years* to be Mystically used here, and to be interpreted in as extensive a Sense as Daniel's Seventy Weeks, or that Period of Three years and a half, so frequently occurring, and so variously expressed in this Book; then the Term A Thousand Years might be understood to express an indefinite, and almost infinite Period, to which the present preceding State of the World may be considered only as a Prelude and Introduction.—And from the great importance of this Period, and the constant allusion to it through the whole of Sacred Writ, rightly understood, it is probable this may be the real import of the Period. Chap. 20.—passim.

The attentive reader will easily perceive—that what has been suggested upon this Point, the Milennium, is to be considered only as conjecture, or an Essay on a Subject of truly difficult Interpretation; and which, however received, cannot affect the other parts of this Sketch, such as the Two Witnesses, The First and Second Beast, The Great City, The Woman riding on the Beast, &c. Where the Sense of the Allegory is plain, and capable of the utmost clearness of Interpretation.—Let us now descend to a more particular Explanation of the successive parts of this Chapter.

Chap. 20. Chap. 20. v. 1, 2, 3.

" And I saw an Angel come down from Heaven having the key of the Bottomless Pit, and a great chain in his hand.—And he laid hold on the Dragon, that Old Serpent, which is the Devil, and Satan, and bound him a thousand years.—And cast him into the Bottomless Pit and shut him up, and set a Seal upon him; that he should deceive the Nations no more till the

Chap. 20. v. 1, 2, 3. Thousand years should be fulfilled; and after that he must be loosed a little season."

The Key and Chain here are, no doubt, metaphorical; and only imply that the Angel descended with a commission, and with power and means to confine Satan; and that his power and influence should be restrained for a certain season. The Angel is described as personally laying hold on the Dragon, that Old Serpent, &c. To attempt here to give any account of the Personality of the Devil or of the Angel, would be "intruding into those things which we have not seen," and things of which we can have no knowledge, and therefore would be vain and highly absurd; as are all particular speculations and doctrines concerning the Persons of Spiritual and Incorporeal Beings.

The Bottomless Pit, into which Satan is thrown bound, we have already suggested to be those Regions of Infinite Space, to which we cannot, even in imagination, set any bounds; in which Creation, Light, and Order, have not yet commenced; which the Ancients distinguished by the name of Chaos; and which may be prepared, and reserved for the abode, and punishment of depraved and reprobate Spirits, both Demons and Men; as well as for Regions of New Creation and Infinite Worlds.

If we suppose Satan and his Angels, or emissaries, besides being the malicious and envious tempters and deceivers of the Human Race, to be also the Authors of, and Agents in, most of those Evils Disorders and Calamities, which arise from Commotions Disturbances and Irregularities in the various Regions of Nature, the Earth, the Air, and other Elements, as is probable from the Names, and Powers ascribed to them;—such

as,—the Rulers of the Darkness of this World—the Prince of the Power of the Air—and even the God of this World. Chap. 20. v. 1, 2, 3.

On this supposition, I say, how great must be the improvement, and happiness, in the condition both of the Natural and Moral World, that may result from this restraint alone, and the removal of such an Adversary and Evil Opponent out of the way.

"I saw thrones, and they sat upon them, and Judgment was given unto them;" &c. ver. 4.

I have above taken notice that there is an exact coincidence of part of this Chapter, with part of the seventh Chapter of the Book of Daniel. The passages in Daniel parallel to this are the first clause of the ninth verse, and the last clause of the tenth verse of that Chapter. But the sense of the first clause is evidently misapprehended by our Translators—where, instead of Thrones being *set* that is *placed* or *set down*,—they have rendered it—*cast down*—as supposing it to refer to the Overthrow of the Earthly Thrones. The Original might, perhaps, bear either Sense; but that the Sense intended was that which agrees with what is here expressed, is clear, from its being a description of the very same scene which is here more particularly revealed. Besides, every other Translation which I have seen, renders it exactly conformable with the present Passage. The Septuagint has it—εθεωρουν εως ὅτου οἱ θρονοι ετεθησαν—Castelio—Interea, spectante me, positis sellis, Sedit Longævus, &c. The Vulg. Throni positi sunt. Dan. 7. v. 9, 10.

This mistranslation corrected, the Passages are perfectly parallel—as is also "The Judgment was set, and the Books were opened"—parallel with—"They set upon them, and Judgment was given unto them."

Chap. 20. v. 4. Conformable to this are also several other Passages in
Dan. 7. v. 22. this Seventh Chapter of Daniel as—" And Judgment was given to the Saints of the Most High; and the time came that the Saints possessed the Kingdom"—And again—" But the Judgment shall sit,"—" And
Dan. 7. v. 26, 27. the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole Heaven, was given to the People of the Saints of the most High."—It may be observed here, that by the whole of this Description, both in Daniel and the Revelations, what was before suggested, seems to be confirmed,—that this is to be a Period of permanent Judgment; and the whole Period may be called the Day of the Great Judgment.

ver. 4. " And I saw the souls of them that were beheaded for the Witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their forehead, or in their hands; and they lived and reigned with Christ a Thousand years."

The Company here introduced are evidently the same we find more fully described in the first five verses
Rev. 14. v. 6, 7. of the fourteenth Chapter. And the Angel there represented as flying in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and kindred, and tongue, and people,—may probably also be referred to this Period. This, indeed, the opening of his Preaching seems to imply—" Fear God, and give glory to him, *for the hour of his Judgment is come,*" &c. This may, perhaps, intimate some renewed authentication of the Gospel, to revive and enforce its impression; which, by the corruptions that have been introduced into it, and the adscititious matter which has been grafted upon it, is certainly greatly weakened

from what we may perceive it originally to have been. Chap. 20. v. 4.
And there can be no doubt, but from the improved moral state of the World, as intimated above, when the temptations of Satan shall be removed, and the Gospel shall have only the natural Passions to oppose it, it may be much more successfully propagated than it is at present.

But the principle Incident and that of most difficult reception in the whole of this subject, is, the Partial Resurrection, and the restoration to human Society of some of the Best and most worthy of those who had formerly belonged to it, and sustained the greatest wrong and injury in it. This is, indeed, a Fact entirely different from every thing that the present State of Nature has exhibited; yet nothing can be more clearly and decidedly pronounced, or seemingly, meant in a more direct and Literal Sense.

In the Book of Daniel we have this Fact of the Partial Resurrection as coincident with this Period also expressly mentioned. "And many of them that sleep Dan. 12. v. 2.
in the dust of the Earth shall awake; some to everlasting life, and some to shame and everlasting contempt." It is true it would seem to be here intimated that some of both descriptions shall at this time arise; but it may be supposed that in our present state neither are these things fully revealed unto us, nor are we capable of the perfect comprehension of them. And the Angel that conversed with John might have a more perfect and particular knowledge of the subject, than even Angels had obtained at the time of Daniel's Revelation. The same Period, and the same event may, I think, be supposed to be referred to in the last verse of Daniel's prophecy—"But go thou thy way till the end be; for Dan. 12. v. 13.

Chap. 20. v. 4. thou shalt rest, and stand in thy lot at the end of the Days."

But it is probable that this Resurrection, as well as the Judgment, may be a Successive Work; St. Paul seems so to describe it.—"Christ the First-fruits, afterwards they that are Christ's, at his Coming; and then cometh the End," or General Resurrection. And even those who shall be found worthy of the first Resurrection, may probably arise successively at different times during the Thousand Years, according to their different degrees of merit or suffering, or by whatever other rule the order or lot of each may be determined.

This Assemblage, it would appear, will consist chiefly of those who have suffered Persecution, or Death, in the cause of Religion and Virtue,—"for the Witness of Jesus, and for the Word of God,"—and of those—"who had not worshipped the Beast, neither his Image, neither had received his Mark upon their foreheads, or in their Hands;" that is, who have not voluntarily devoted themselves to promote the depraved Policy, and support the Corrupted Governments of the World; but to the utmost of their power have opposed the usurpations of Despotism and perverted Rule, which establish Wickedness, Injustice, and Wrong, by the Sanction of Law. Those who have most faithfully opposed, and testified against such Perversions of Power, and unjust Judgments, are, no doubt, the most worthy to have the Judgment in a Renewed World, or a Renewed State of the World, committed to them. And it is to these Redivivi, most probably, that the Judgment and Administration of this Restored World, as here described,

shall be consigned, under the Auspices of the Redeemer, always the King of Kings, and Lord of Lords. Who, as Man and Mediator, may occasionally hold Sensible intercourse with them, or preside among them; though, as God, every where present, and always presiding over the whole System of Nature.—Which we must suppose was also the case, when in the days of his flesh he visibly sojourned on Earth, as appears from his own words—"No man hath ascended up to heaven, but he that came down from heaven, *even the Son of Man which is in heaven.*"—But this is *a great Mystery.* Chap.20 ▼ 4

This Period, it may be further observed, and this Administration and Economy, is immediately to be preceded by the entire Subversion and overthrow of all the present perverted Systems of Earthly Sovereignty; he shall then "have put down all Rule, and all Authority and Power;" for we see in the end of the last Chapter—the Beast was taken and with him the False Prophet, and the Remnant, the Kings of the Earth and their Train, were Slain by the Sword of him that Sat upon the Horse. It would therefore seem that the principal End and Object of this Restauration, of this Period and Reign, is the Rectifying of Government, the righteous Administration of Justice and Judgment; as the Perversion of these is indeed the Supreme Source of Evil, of Misery, and Crimes, on the Earth.

"But the Rest of the Dead lived not again until the Thousand years were finished. This is the First Resurrection.—Blessed and Holy is he that hath part in the First Resurrection; on such the Second Death hath no power; but they shall be Priests of God, and of Christ, and shall reign with him a Thousand years." ver. 5, 6.

Chap. 20. v. In whatever order or succession those who have
5, 6. part in the First Resurrection may rise, from this Passage it would appear that only such as have been particularly distinguished, for Freedom, Piety, and Virtue shall attain unto the First Resurrection; but the Dead in general shall not rise again till the close of this Period, and the final catastrophe of the World.

The Blessed and Holy State here announced, we may conceive to consist in those Scenes of peace and happiness referred to in many places of Scripture, as to take place on this earth, yet far exceeding any thing we can hope, or conceive to arrive in the present state of this World. Some of those Passages of Scripture we have formerly quoted, we shall now transcribe a few
Isa. 2. v. 4. of them at some length—"He shall Judge among the Nations, and shall rebuke many People: and they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks; Nation shall not lift up Sword against Nation, neither shall they learn War any
Isa. 11. v. 9. more."—"They shall not hurt nor destroy in all my Holy Mountain; for the Earth shall be full of the knowledge of the Lord, as the waters cover the Sea."—And

To the Subject of our present Discussion may be referred almost the whole of the two last Chapters of Isaiah.

The 65th Chapter, from the beginning to the 16th verse, is generally referable to the Scene with which the 19th Chapter of this Book of Revelation closed; from the 16th verse to the end it clearly describes the Period and Scene we have now in hand in this 20th Chapter. "Behold I create New Heavens and a New
Isa. 65, v. 17, Earth; and the former shall not be remembered nor
18, &c.

come into mind. But be ye glad and rejoice for ever Chap. 20. v. 5, 6.
in that which I create," &c.—" They shall not build Isa. 65. v. 22.
and another inhabit; they shall not plant and another
eat; for as the days of a tree are the days of my People, and mine elect shall long enjoy the work of their
hands."—" The Wolf and the Lamb shall feed toge- ver. 25.
ther, and the Lion shall eat straw like the Bullock; and dust shall be the Serpent's meat. They shall not hurt nor destroy in all my Holy Mountain, saith the
Lord."—The 66th Chapter is of nearly the same tenor Isa. 66. v. 5.
—" Hear the word of the Lord, ye that tremble at his word,—your brethren that hated you, that cast you out for my Name's sake, said,—Let the Lord be glorified; but he shall appear to your Joy, and they shall be
ashamed."—" For behold the Lord will come with Isa 66. v. 15, 16.
fire, and with his Chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by Fire and by Sword will the Lord plead with all
flesh; and the slain of the Lord shall be many."—This v. 22, 23, 24.
may be referred to the scene in the close of the 19th Chapter of this Book.

But—" As the New Heavens, and the New Earth which I will make shall remain before me, saith the Lord, so shall your Seed and your name remain.—And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.—And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."—This last verse seems again plainly to refer to the scene described in the close of the nineteenth Chapter of the Book of Revelation.

Chap. 20. v. 5, 6. But it would be endless to transcribe every thing in Scripture evidently alluding to this important Subject, and Period.—To this, particularly, many Passages of the Psalms, and many whole Psalms seem to refer; such as the Ninety-sixth, and four following Psalms;—the Hundred and Forty-ninth, as also, probably, the Twenty-first and the Forty-fifth; with many others.

Matt. 19. v 28. To this period also, probably is to be referred those words of our Lord himself—"Verily I say unto you, that ye which have followed me; in the regeneration, when the Son of Man shall sit in the throne of his Glory, ye also shall sit on twelve thrones, Judging the twelve Tribes of Israel."—It may be here observed, that our Translators or Editors, have confounded the Sense of this Passage by the mere misplacing of a Comma, which requires only to be transferred as above to its proper place to make the Sense plain and clear; for there cannot be a doubt but the word, *Regeneration*, here is to be referred to the Resurrection or the Renewed State of the World; besides it is so pointed in all Copies that I have seen, both of the Original, and of other Translations. Castelio has it—Vos qui me secuti estis, in renovata vita cum sedebit Filius Hominis, &c.—But to resume our Subject.—The attentive Reader of Sacred Writ, who shall constantly keep this Period, and these Opinions in view, will find a light, and Propriety of meaning, thrown upon many parts of Scripture, which otherwise are scarcely intelligible.

But though the state of things here referred to, shall be so distinguished for Bliss and Felicity, and the Moral, Religious, and Political condition of the World shall be so much improved; yet shall it not be a state

of absolute and universal perfection and happiness. This we may clearly infer from the next following verses of this Chapter. And it also appears that they who, after the renewed display of a Divine Sanction which we have supposed may usher in this period, shall resist the Light and conviction of the Gospel, shall be from henceforth resigned to absolute Reprobation, and the unrestrained delusions of Satan. Who shall be now again let loose upon them; not now to tempt and try them; but merely on purpose to instigate them by an impulse exceeding even their own evil passions, in order to gather them together for the purpose of Divine vengeance, and the more speedy and compleat accomplishment of their destined destruction. Chap. 20. v. 5, 6.

It is expressly declared, that those who shall here attain to the First Resurrection, rise to absolute immortality; on such the Second death hath no power. But with respect to the Converts under the Reign of Christ and his Saints, a Question may arise.—Whether, Death shall proceed in its usual course; or whether, from the commencement of this Period, which may be the commencement of the effectual Redemption of the World, that Immortality, to which man is supposed to have been destined before the Fall, shall take place, and all the pious of this Period survive to the close of it; and then at the destined Crisis, *Not die, but be changed*, and the Mortal put on immediate Immortality.

Or, what, if the period of Man's life, here, was originally destined to have been a Thousand years, and then to have been translated to another State.—To this period, several of the Antedeluvian Patriarchs nearly arrived, but none of them quite reached it, being all subject to the denunciation of Death, from the Fall to the Redemption. Or, should we suppose all

Chap. 20. v. 5, 6. the immediate subjects of this reign of Christ to be restored to that state which we suppose they were to have enjoyed before the Fall, if we understand the Period of a Thousand years here to be literal, then the conclusion of it must intercept the Death, or Translation of the greater part of those who shall live under it.—But these we suggest as mere speculations, of no importance either to Faith, or Practice.

v. 7, 8, 9, 10. "But when the Thousand years are expired, Satan shall be loosed out of his prison.—And shall go out to deceive the nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the Sea. —And they went upon the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City; and Fire came down from God out of Heaven, and devoured them.—And the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and the False Prophet are, and shall be tormented day and night, for ever and ever."

We have already observed, that this loosing of Satan, here, is expressly with design that he may be an instrument in the hand of God for the purpose of accomplishing his destined vengeance on the finally impenitent Reprobates of that Period. "God hath made all things for himself; yea, even the wicked for the day of Evil"—and even the Devil for the ends of his Providence. (Prov. 16. v. 4.)

But who are those Nations, in the four quarters of the Earth, here intimated by the Names, Gog and Magog, whom Satan shall go forth to deceive, to gather them together to battle; the Number of whom is as the sand of the Sea? I think all that we can determine concerning them, is, that they are those who shall con-

tinue hardened and impenitent, and hostile even against Chap. 20. v.
the evidently displayed Kingdom and Authority of 7, 8, 9.
God, in the hands of Christ and of his Saints. We may see instances of such a desperately wicked disposition, especially among those corrupted by Power and Sensual Indulgence, as may induce the belief of even such a degree of Impenitence as this. And it may also be believed, that such, may by the instigation of Satan, be excited even to that degree of madness, as to form the Design, and undertake by universal consent, as here represented, a General Expedition against this obnoxious Kingdom and Power of Christ and his Saints; and thus may assemble from all Quarters of the Earth to attack the Capital, or Seat of this Government wherever it may be. This universal combination may the more easily be conceived and believed, if we understand, and apply literally to this period, what St. John in the next Chapter intimates of the New Heavens and the New Earth,—that "there was no more Sea." The immense Number of this Host, and the universality of the Combination, is variously intimated, by their coming from the four Quarters of the Earth—Marching upon the Breadth of it—and compassing the Camp of the Saints about, and the Beloved City. They may indeed be supposed to comprehend the whole Inhabitants of the Earth, who are not become the voluntary Subjects of Christ and his Saints, after their having so long possessed, and administered the Kingdom. And they are here by the express determination of God, gathered together—in *their own purpose*, for Battle, in the purpose of God, directly for Destruction; and, that their Destruction might be at once, total and entire, to the compleat and final Extirpation of Evil and Perversion, perhaps for

Chap. 20 v. 7, 8, 9. ever, from these Regions of Creation. And this Destruction, it would appear, shall be accomplished by the operation of fire from God out of heaven, which shall devour them; and with them probably shall consume every thing that is Evil, or accessary to Offence, in the material, as well as in the moral world.—This is
Psal. 97. v. 3. a Scene frequently alluded to in Scripture. "A fire goeth before him and burneth up his enemies round about; his Lightnings lightned the World; the Earth saw and trembled. The hills melted like wax, at the presence of the Lord; at the presence of the Lord of
Psal. 50. v. 3, 4. the whole Earth." "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the Heavens from above, and to the Earth, that he may Judge his People."

The Appearance of this Scene of Fire from God out of Heaven, may probably usher in the final Catastrophe of that Great and Dreadful Day of God, and may be the Sign of the Son of Man coming in the Clouds of Heaven.

This impious and presumptuous Host, thus devoured by fire and swept from the earth, the Devil that deceived them, and instigated them on, having now performed his last work in the Operation of Evil, shall, it would appear, from hence be excluded the Regions of Creation, and cast into the Lake of Fire, to which we formerly saw the Beast and the False Prophet consigned, and where we find they still are.

Of the remaining Verses of this Chapter we shall not attempt a particular explanation. They contain a general description of the last Judgment, and final Catrophe of this World, of which we know nothing but from Revelation; and can conceive little beyond what

is expressly revealed. Nothing can be more clear than the Fact, and scarce any thing more dark than the Manner and Process of this Awful Judgment. Chap. 20. v. 11.

Two things, indeed, are clearly ascertained; the first—that all the Dead, Small and Great, Good and Bad, shall be raised, and stand before God; and the Second—that every one shall be judged according to their works. This is the great and important point which it concerns us to know, and to keep in mind; and therefore it is here twice repeated.—He will Judge the World in Righteousness. Let him that is conscious of Wickedness betake himself to the Mercy of the Judge, before the Judgment be set and the Books be opened. ver. 12 & 13.

In the Opening of the Books a marked distinction is plainly expressed.—"The Books were opened;—and *another* Book was opened, which is the Book of Life." *The Books*, may be supposed to represent analogically the Records or Registers of things done and transacted on Earth, by which Men will be Judged. The Book of Life is called, *Another* Book, as being entirely of a distinct Nature from the former, as containing the hitherto undivulged, and incomprehensible Records or Registers of Heaven. The contents of *the Books*, may be supposed to be what those who are to be Judged, may have some knowledge of, and acquaintance with; and what, when brought to their mind, or laid before them, each shall be conscious how far he himself was concerned in them. The Contents of the *Other Book*, the Book of Life, must be supposed to be hitherto entirely unknown to Mortals, those Secrets which the Father hath kept in his own power, with which no Finite Nature may intermeddle, till on

Chap. 20. v. 11. this occasion opened and displayed before Men and Angels.

But this Book, though—to keep to the original Analogy—written antecedent to this Manifestation of the Righteous Judgment of God, will be entirely conformable to it. And whoever is acquitted at this Judgment, his name will surely be found written in the Lamb's Book of Life; and whose name soever is not found written in this Book, he will also surely be found among the Reprobate Company on the Judge's Left hand at that Awful Tribunal. For known unto God are all his Works from the Beginning of the World; but with this Knowledge no Mortal may, or can, interfere, till this Manifestation of it be made. Hence, the absurdity, as well as presumption, of all speculations and dogmas concerning Predestination and the Foreknowledge and Decrees of God; a Subject resting entirely in the incomprehensible Nature of the Divine Mind, and the incomprehensible Manner of Conception in Him,—perhaps,

> To whom nothing is Future, nothing Past;
> But an eternal, *Now*, doth ever last.

In the final Catastrophe of this Period, as in that in the close of the last Chapter, there seems to be also a distinction intimated between the Punishment of the deceived and led Multitude, and that of those by whom they are led and deceived. And this distinction, in both cases, seems to intimate the entire Destruction, and Extinction, of the one, and the permanent lasting Misery and Suffering, of the other.—In the first Instance, the deceived Multitude are slain by the Sword of him that Sat on the Horse; but the Beast and the False Prophet were taken, and these both were cast

alive into a Lake of Fire burning with brimstone.— Chap. 20. v. 11, &c.
And in this Second Instance, Fire came down from God out of Heaven and devoured the deluded multitude; but the Devil that deceived them is cast into the Lake of Fire, where the Beast and the False Prophet are, and shall be tormented day and night for ever and ever. Here we find the Beast and the False Prophet, after the expiration of a Thousand years, still *are*, and are still in the same place of Punishment, to which we saw them consigned a Thousand years before.

The Eternity of Future Punishments, as commonly understood, and supposed to rest on the Authority of Scripture, is, it must be acknowledged, a subject of difficult reception, and hard to be reconciled with reason, and our natural notions of God; as also with that character of goodness and mercy ascribed to him in Scripture. A Being of perfect Wisdom and Goodness can be supposed to have ordained, or permitted, Suffering or Punishment, only for the end of Example, or Correction; and when they can no longer serve that End, it may be supposed, their use ceases.—But this is, perhaps, a Subject also beyond our comprehension; nor do I at present propose to enter into it, further, than just to suggest a few thoughts to the consideration of the candid and liberal.

Every one acquainted with the Original Languages of both the Old and New Testament knows that in both the Hebrew and Greek the words which we translate *For ever—Everlasting*—and *Eternal*, are words of exceeding various and indefinite Signification; and are in both Languages applied to almost any Period of indefinite duration. So that from these Terms nothing decisive on this Point can be said to be affirmed, or can even be inferred. The words most

Chap. 20 v. commonly used in the Hebrew are—עוד, and עולם,—in
11, &c. the Greek αιει, αιων, αιωνιος,—the indefinite meaning of all which, none who are acquainted with the Languages to which they belong will dispute.

Yet in the New Testament the permanency of the Punishment of the finally impenitent, and reprobate, is so frequently intimated, and so importunately urged, that in the *Sense intended*, it must be believed to be both certain, and important. The question then is—What is the *Sense intended?*—I think it may be this—That the Punishment and Misery of the Reprobate Wicked shall indeed be without end, with respect to them; that is, the Punishment shall endure as long as the Object of it endures; to the Object, therefore, it is endless; it shall never be terminated by any relief, or amelioration of condition. But this does not necessarily imply that either the Punishment, or the Object of it, shall be absolutely Eternal;—that they shall be for ever upheld in existence merely for the sake of Suffering, and being miserable. St. Paul thus represents the
2 Thess. 1. v. Subject—"The Lord Jesus shall be revealed from
7, 8, 9. heaven, with all his mighty Angels, in flaming fire, to take vengeance on them that know not God, and obey not the Gospel—who shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his power." Now that Destruction is everlasting which shall never be remedied,—which shall never end in Restoration; the very meaning of the word Destruction, implies entire dissolution, total abolition.

And this, I think, may be the very thing intended by every expression of the kind in the New Testament; and, that they imply the entire Extinction of Being, total Annihilation to the finally Wicked. But to say

whether this entire destruction, and extinction of the Wicked shall be instantaneous and at once, or protracted and of some continuance, would be assuming a particularity which is not permitted us on such subjects. Chap. 20. v. 14, &c.

But perhaps it will be here objected. That this is weakening the Sanctions of Religion, and setting Men free from restraint, by lessening the terrors of Future Punishment.

To this I answer,—That those who can offer this Objection, must be little acquainted with either the characters of men, or the operation and effects of genuine Religion. No man who has any true Sense of Religion, whoever bestowed one serious thought upon the Subject, on whose heart or life is ever made the least impression,—will ever consider it to be a matter of less concern whether he be Saved or Damned, because the torments of hell may not last to Eternity, but only till they have totally extinguished his existence; or will ever indulge himself in wickedness, because he believes his punishment shall not last for ever, but only as long as his Being shall last to suffer it. And as to those who have no Sense of Religion, and on whom its Sanctions make no impression; with such, the one opinion and the other will be equally void of Influence. Yet among those with whom Religion is only a matter of mere speculation, I believe, there may be some, who reject the whole, because they cannot admit the doctrine of Eternal Punishment in the Sense in which Theologians maintain it. But I do not believe, there ever was one, who indulged himself in vice, because he believed the misery it would bring upon him should only last till it had destroyed him, and extinguished his Being.

Chap. 20. v. 11, &c. Among those who are fond of exhibiting this doctrine of Eternal Punishment, there are, I think, many who proceed upon this principle—That whether the matter be so or not, it is of advantage to Religion to represent it so. Now, I suspect, that the Fact is directly the reverse; and that the indiscreet handling of this doctrine has brought much discredit on Religion, and made more Infidels than sincere Christians—*Quodcunque ostendis mihi sic, incredulis odi*—expresses, I doubt, the too frequent effect of such representations. True Religion requires no such auxiliaries; nor do I believe its interests were ever advanced by strained opinions, exaggeration, art, or deceit. What—"Will you speak wickedly for God? and talk deceitfully for him? Will you accept his person? will you contend for him?"

Job 13. v. 7, 8.

But to this doctrine of total Extinction, others will, perhaps, Object the Natural Immortality of the Soul,—that what does not consist of Parts cannot be dissolved,—To all which has been said, or can be said, upon this Point, I hold it sufficient to answer also in the words of the Book of Job—"Who is this that darkeneth counsel by words without knowledge?"

Job 38. v. 2.

We must, indeed, confess, that the whole of our speculations on these Subjects are little better than mere conjectures; and therefore, least I should fall under the stroke of my own rebuke, I will drop the subject; —with this only further observation. That to all the genuine ends of Religion, it is sufficient, on the point in hand, to be convinced of This,—That *Verily it shall be well with the Righteous.*—And, *Though hand join in hand the wicked shall not be unpunished.*—That sure, final, irremediable, irretrievable Destruction awaits the Wicked. And from frequent declara-

tions in Scripture, it is probable this shall be effected literally by the operation of essential, unquenchable Fire—which is the *Second Death*—an expression which seems to accord exactly with the opinion suggested above. That there may exist in the regions of Infinite Space such a reservoir, such a Lake of Essential Fire is perfectly conceivable, and this Fire may be, in the strictest sense of the word *Everlasting*, though the Objects consigned to it may not be so.

Chap. 20. v. 11, &c.

In the description of this final Catastrophe of our World, there is one singular expression—"Death and Hell were cast into the Lake of Fire." Shall we understand by this—That Destruction and Misery shall be so entirely abolished, that the very Means, Instruments and Use of them shall no more be found in the bounds of *Creation;*—at least, that they shall be entirely excluded from the Formed and Organized regions of Nature. According to that of the Psalmist. "O thou enemy, Destructions are come to a perpetual end; even as the cities which thou hast destroyed, their memorial is perished with them."

Psal. 9. v. 6. Old Version.

But what is this Lake of Fire? And if a material Fire, where is the Place thereof?—Probably in the Infinite Abyss, or Region of Outer Darkness.

See Appendix, No. 5.

With this 20th Chapter ends the Narrative, or History of the Grand Drama of the present World, as represented in this Book.

The two following Chapters seem to be a kind of Addenda or Appendix, containing some particular descriptions of Scenery, and some observations referring to the Representation; but not necessary to the general conception of the Subject; such is the Description of the City of the New Jerusalem, the Metropolis, or Seat of Government of that Kingdom mentioned in the

Chap 20. v. 11. last Chapter; of which Description, I confess, I can give no Satisfactory Explication.

The River of the Water of Life, and the Tree of Life with its Fruit and Leaves, no doubt, represent the means by which Immortality and eternal Health and Vigour is to be preserved to those who shall be restored to Life and Bliss, or, who, without death, shall have put on immortality.

The Abominable Company without the City, may be either those who, during the Space between the commencement of the Second Coming of Christ and and its conclusion in the Final Judgment, shall continue impenitent, and wholly given to Sensuality. Or, they may be those Reprobates, who, from that Judgment, may be consigned to entire Destruction; but whose punishment may neither be Eternal; nor yet at once, immediate, and instantaneous, but of what duration may suit the purpose of him who, with infinite Wisdom hath ordained it.

Conclusion.

Thus, as was intimated in the Introduction,—this Book contains an allegorical History of the State, or Destiny of the Human Race; and especially, of the Course and Effects of Empire and Governments during the whole continuance of this Sublunary Scene. Or, it presents an emblematical Picture, or Panorama, of the Political State of this World from its Commencement to its Close. And the important Inference and Use to be drawn from the whole, and from this Exposition of it, is this,—That the great Source of Human Misery is the Perversion of Government and Rule; the Ambition and Power of Despots, with the Folly, Delusion, and Debasement of the People, in submitting

to be in their hands the Instruments of their own Destruction. Conclusion.

The Supreme commanding Object, from the time the Dragon was cast out of heaven into the earth, we find to be the Great Portentous Beast, the Monster Despotism; to whom the Dragon gave his Power, and his Seat, and Great Authority. This is the Predominant Agent, universally productive of Delusion and Misery to the Inhabitants of the Earth; till he is finally taken, and consigned to Perdition; and till the Supreme Sovereignty and Power in Earth, as in Heaven, is assumed by him, who, in the Commencement of this Drama, Sitting on the White Horse, went out Conquering and to Conquer; and now at the Close of it, appears King of Kings and Lord of Lords, the Eternal and Only Potentate, Christ the King Anointed.

To form conjectures on the probable consequences of Present Events, with respect to the Great Catastrophe to which the whole of this Book refers, can be but a matter of mere Speculation, in which I shall therefore indulge but a little.

From all the parts of this Book, where the subject is touched upon, it appears—that both at the Commencement of the Second Coming of Christ, and at the final Catastrophe of this World, there shall be a general Union of the Kings of the Earth, of the perverted Powers and Governments of this World, in direct opposition to the Designs of Heaven. The Great and Supreme Design of Omnipotence in Creating Finite Beings could only be to impart Happiness, to Diffuse Being and Enjoyment, in the Greatest Number and Variety of ways. Hence the greatest possible perversion of the Purpose of God in Creation, is, the interruption of Happiness and Enjoyment, or diverting

Conclusion. it from the Many to the Few. And how much that is the case in the present State of the World, through the universal depravity and Corruption of Governments, need not be pointed out to any who are acquainted with History, or pay attention to the present State of the Governments of the World; or to Human Affairs in general. In this Country, perhaps, Enjoyment is as generally diffused as in any in the World, the American States excepted. Yet, even in this Country, in the hands of how few are Independence, Wealth, and Enjoyment centered? And if from these Few we except all those, who, as the Instruments of Government, are, for the purposes of Corruption, supported by Fiscal Amercements on the People, this small number will be reduced to a number still much smaller. And how great a proportion of the whole Population is there who cannot procure, by their hardest labour, even the necessary means of Subsistence for themselves and their Families. The number of these will indeed be found much larger than the former number, with the exception mentioned. Or, the Number of Paupers far exceeds the number of those who can be called Independent, in the strict and proper Sense of the word. But whenever any Society comes to that state, that every member of it, in health, and independent of accident, cannot subsist by his own Means, that Society is in a state no longer fit to exist. It may, therefore, be naturally concluded, that the Present State of the World cannot long subsist in the Sight of God. And from this, and many other appearances, independent of the Sanction of this Book of Revelation, it may be inferred that some important Change in the State of Human Society is approaching. And from nothing does this appear more probable, than from the Fact,—

that at the very time that the Natural and Political Rights of Mankind are become better known, and the Sense and consciousness of them more generally diffused, Despotism, and Imperial Rapacity, are straining the Chains of the People, and stretching their own Power by boundless strides. In this Country, this is attempted by corruption, by the Perversion of the Best Institutions, and by a most pernicious Influence to the extinction of even the pretension to Honour or Public Principle. But especially by the extinction of the Freedom of the Press, and the Suppression of the very Breathings of Liberty, by Prosecutions of what are called the Crown Lawyers; though both they, and the Crown itself, are constituted, supported, and paid, by that very People, whose Voice, with such malignant jealousy, they are so watchful and eager to stifle and suppress. In the World in general, the same tyranny is maintained by War, Conquest, and the universal contempt of all Human Rights and Claims, but that of Power alone. And between these two Parties,—The Sense and Consciousness of Right in the People on the one hand, and The Claim of Boundless Power and Influence in Princes on the other—it cannot be long before a decisive Issue must take place, either under Human or Divine Auspices. Conclusion.

And for this end the Kings of the Earth may be United, and brought together under one Head by the over-ruling Providence of God, for the purpose of their Destruction, and for the Introduction and Establishment of the Kingdom, and Reign of Christ. The intimations of this general Combination, in the whole description of the two Catastrophes in this Book, are frequent and uniform. For this purpose, "the waters of the River Euphrates are to be dried up, that the way Chap. 19. v. 19, 20. Chap. 20. v. 9, 10.

Conclusion. of the Kings of the East may be prepared."—To ef-
Rev. 16. v. 12, 13, 14. fect this, the "Three Unclean Spirits like Frogs,"—"from the mouth of the Dragon, and of the Beast, and of the False Prophet"—"go forth unto the Kings of the Earth, and of the Whole World, to gather them to the Battle of the Great Day of God Almighty."—For this purpose, the Ten Horns, representing Ten Kings, who, at the time of St. John's writing "had received no Kingdom," or, did not exist; but were to
Rev. 17. v. 12, 13. "receive power as Kings one hour with the Beast,"—shall "have one mind, and shall give their power and
Rev. 17. v. 17. strength unto the Beast—"For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the Beast, until the words of God shall be fulfilled."—The very description of the present state of Europe.—For this purpose "the Beast, and
Rev. 19. v. 19. the Kings of the Earth, and their Armies, are gathered together to make war with him that sat on the Horse and with his army," And finally, for this purpose,—
Rev. 20. v. 7, 8. "When the thousand years are expired, Satan shall be loosed out of his prison.—And shall go forth to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, to gather them together to Battle," &c.

And to effect this General Purpose the subjecting of all to the Influence and Controul of One Universal Despotism may be a Step in the Hand of Providence. And what alarming Symptoms of such an all-controuling Domination at present exist, need not be pointed out to any intelligent Observer of the present State and Character of the Ruling Powers of the World. And to those Symptoms already in full force may be added the seemingly rushing Fate of the Turkish Empire.—That this important Catastrophe,

which we contemplate, shall take place under the Little Horn of Daniel, and the Seventh King, or Kingdom, of this Book,—not then come, and destined to continue but a short space—is, I think, sufficiently clear: and the probability of that Horn, and this Kingdom, referring to present Objects, and present Scenes, we have above suggested. Conclusion. Dan. 7. v. 8. —20, 21, 22. Rev. 17. v. 10.

Should any suppose these Suggestions to have a tendency to discourage the Efforts of this Country, or any other, in opposition to the Present all-overwhelming Domination, they draw from them most false and groundless conclusions; their intention is, and their Effect ought to be, the direct contrary. What in the Sight of God may be, as immediate, may in human reckoning, be yet for generations to come. And it is always the part of Men to act as their present nature and situation require of them, and to leave Events to God.

The supposed Union and Subjugation under One Despot, though general, may not be universal. This Country has long been an exception to the general prevalence of Despotic Rule. And were it not for the traiterous Corruption practised in the Administration of our Government, and the shameless Perversion of our most excellent Constitution, we might still defy at least all Foreign Force, I had almost said, all human power. But within itself, through the most execrable Influence and Corruption among the Representatives of the People, with respect to that which is the most essential Support of Power and Despotism,—the Command of the Subjects' Property,—this is, perhaps, at present, the most absolute and despotic Government on the face of the Earth. And if not prevented by Virtue, and a Sober Firmness and Spirit in the People, it must share

Conclusion. the fate of all Despotic Governments; as under the present Constitution of the House of Commons, no limits can be set or supposed, to its boundless Rapacity, and Profusion, but the all-involving Gulf of Destruction.

See Appendix, No. 6.

This Country has certainly been singularly favoured both by Nature and Providence; which, in all the Wars into which it has been unworthily plunged, for half a Century past, has never been violated by a hostile foot, or seen the face of an Enemy within its borders.

Nor is it at all inconsistent with the idea we have above suggested,—that this Country, or any other individual People or Nation, who may have resisted the Beast, and spurned his Influence, may be an exception to the *First* general Catastrophe of the Kings of the Earth and their Armies, and the Remnant of their debased Train; as represented in the 19th Chapter of this Book, from the 11th verse to the End. This is, indeed, so far from any Inconsistency, that to effect it, may be supposed the principal End of the Revelation of this Book; and to further this End is the direct Design and View of this Exposition of it.

Rev. 19. v. 11, &c.

A principal cause of the difficulty with which this Book of Revelation, the nineteenth and twentieth Chapters especially, are understood, and explained, is, our not keeping constantly in mind St. Peter's admonition—"That one day is with the Lord as a thousand years; and a thousand years as one day." Because so long a time has passed since he said—"Behold I come quickly."—Therefore Scoffers, and presumptuous men, are apt *now*, with still more confidence than they did *then*, to say,—"Where is the promise of his

2 Pet. 3. v. 8.

2 Pet. 3. v. 4.

coming? for since the Fathers fell asleep, all things continue as they were from the beginning of the Creation." But though Two Thousand years have nearly passed since this promise of his Coming, it is in the System of Nature, and in the reckoning of Heaven, but one and another day deferred in the long-suffering patience of God, for the more fully accomplishing the gracious purposes of his Providence. But notwithstanding all seeming delay, "Yet a little while, and he that shall come, will come, and will not tarry." Amen, even so; come, Lord Jesus! Conclusion.

APPENDIX

TO THE

NEW HISTORICAL AND POLITICAL

EXPLANATION

OF

THE BOOK OF REVELATION.

OR,

DESTRUCTION AND MISERY THE CONSTANT
EFFECT AND CONSEQUENCES

OF

AGGRESSIVE WARS,

BOTH TO THE

CONQUERED AND TO THE CONQUEROR.

Destruction and Misery are in Their Ways;
The Way of Peace have they not known.
Rom. *ch.* 3, *v.* 16, 17.

BY THE

REV. JAMES BROWN, D.D.

APPENDIX

TO THE

NEW HISTORICAL AND POLITICAL

EXPLANATION

OF

THE BOOK OF REVELATION.

OR,

Destruction and Misery

THE CONSTANT EFFECT AND CONSEQUENCES

OF

AGGRESSIVE WARS,

BOTH TO THE

CONQUERED AND TO THE CONQUEROR.

BEING

A BRIEF HISTORICAL SKETCH OF THE CONSEQUENCES
AND FINAL EVENTS

OF THE MOST

IMPORTANT ATTEMPTS AT CONQUEST,

FROM THE EARLIEST ACCOUNTS OF HISTORY

TO THE PRESENT TIME.

To which are added,

A FEW OTHER PAPERS,

CONTAINING

STRICTURES ON SOME PARTICULAR POINTS,

more remotely connected with

THE GENERAL SUBJECT.

APPENDIX.

Referring to Page 57 of the Work.

No. 1.

A Concise Historical Induction of this Proposition:—

That Aggressive Wars and Conquests have always, in their Consequences, proved not less Miserable and Destructive to the Conquerors than to the Conquered.—And hence may well be supposed to be the permissive Design and Operation of some Malignant Demons, whose direct Object is Destruction and Misery.

It will plainly be understood—that War undertaken and carried on in defence of the Liberty and Independence of Nations and Kingdoms is not included in this *Proposition.*—Which Proposition we shall endeavour to prove by a brief view of the principal Attempts at Conquest from the Earliest Accounts of History to the Present Time.

The first accounts we find in History of Wars with a view to Conquest, are those of the Assyrian and

Appendix No. 1.

Medean Empires. And of these we know so little, and with so little certainty, that scarce any example, or Inference of force, can be drawn from them.

The first founder of this Empire was Ninus; from whom also its first Capital Nineveh took its Name. And surely, neither the Fortune nor Character, of his Family and Descendants will invalidate our Proposition. How he himself died, I think, we have no account; but we may conclude it was in early life; as he left both a Son and Widow very young. This Widow, the celebrated Semiramis, in order to secure the power of the Government in her own hands, kept her Son Ninyas confined, and concealed in the Palace among women and eunuchs, and assuming herself his Name, Person, and Dress, governed for some time in his stead. Having sufficiently established her authority, she threw off her disguise, acknowledged who she was, and still, for some time, maintained her Power; till, to secure her ambition, seeking the incestuous embraces of her own Son, she was slain by his hands; a worthy instance of the wretched fate and infernal character of Conquerors. For this Semiramis was herself, as well as her husband had been, a great Conqueror; having not only maintained the Empire he left her, but greatly enlarged it; and carried her conquests further to the East than any from her time to that of Alexander had been able to do. Her Son and his Successors, resigned to that Effeminacy in which they had been educated, lived shut up in their Palace among Concubines, Courtezans, and Prostitutes, dressed and employed like them; no man, not even their Ministers, was admitted to the sight of them. At last, in the reign of Sardanapalus, Arbactus, Governor of Medio, having after much importunity, obtained access to him, he found him in the midst

of his Women, clothed in the same dress, spinning purple at the Distaf, and in effeminacy and Lasciviousness of habit and manners, surpassing even the women themselves. Moved with contempt and indignation at the thought of living in Subjection to such a wretched thing as this, he excited the People to revolt. And this worthy Representative of Royalty, instead of daring to meet his indignant Subjects, in the Field, after skulking awhile in hiding places for fear of death, when he found it no longer evitable, set fire to his Palace; and his wealth, his women, and himself, perished in one accumulated Pile. A worthy and legitimate Termination of a scene commenced in Conquest and War.

Arbactus having thus possessed himself of the Sovereignty, the course of Empire passed to the Babylonians and Medes; and through them to the Persians. Of the remains of the Assyrian or Medean Empire we have few authentic or very interesting Records. The depraved characters and wretched fate of the Great Conquerors Sennacherib and Nebuchadnezzer, and of the still more degenerate Belshazzer, in whom the Race closed, are sufficiently clear from Sacred Writ.

Cyrus the Persian is justly celebrated both in Sacred and Profane History, as one of the greatest and best of Kings and Conquerors. And he is particularly distinguished, for the Humanity and Generosity of his character, and the Moderation with which he exercised his Conquests. This is conspicuous in his conduct towards his Grandfather Astyages; in that,—though he was excited to vindicate the Liberty and Independence of his native country, Persia, from the yoke of the Medes, and also to resent much injury done, and intended to himself by the jealous fears of this his Ma-

Appendix No. 1.

ternal Grandfather; yet carried he his resentment or ambition, no further; but left Astyages, or Darius, during his life, in full possession of the Imperial Power and Dignity: till by his death, as his Grandson, and only Descendent, he naturally succeeded him. Thus Empire passed from the Medes to the Persians, and was greatly extended by the Conquests of Cyrus. The same advantageous characteristics appear in his treatment of Crœsus, King of Lydia, to whom, though entirely vanquished, he conceded, not only Life and Liberty, contrary to the Custom of that age, but also part of his Dominions, with a considerable extent of Power and Dignity. His generosity is especially displayed in the emancipation, and Restoration from captivity of the Jewish Nation, as recorded by both Sacred and Profane Historians.

Yet notwithstanding all these advantages of Character and Fortune, and all his Success in War, it may well be questioned—or rather,—it is beyond all question, that both Cyrus and his Subjects derived nothing but Misery and Destruction from Conquest and War. From hence, the Persians, hitherto a quiet, virtuous, frugal People, living contented and happy by their fields and flocks, became Soldiers and Plunderers. And Cyrus, from a generous, prosperous, and patriotic Prince, became a Warrior and Conqueror, hostile to the happiness of Mankind; and perished miserably with his wretched followers. Had he contented himself with freeing his native Country from the yoke of the Medes, and governing with equity and moderation his hereditary Dominions; or with breaking the predominance of the Babylonish Power, and Liberating the Jewish Nation from their Captivity, he had been Great, Glorious, and Fortunate indeed.

But let us trace the Catastrophe of this generous Prince, and great Conqueror, a little further. When with that insatiable Ambition, which is the inseparable attendant of War and Conquest, not contented with having subdued Asia and the East, he turned his Arms against the Scythians, to the North, he himself with an Army of 200,000 men were drawn into a Situation, where they were so entirely slaughtered, that not an individual escaped to tell the disaster. And Tomyris, the Queen, who Governed Scythia at that time, provoked by the loss of her only Son in a former Battle, having cut off the head of this Great Conqueror, ordered it to be thrown into a vessel full of human blood; adding this Speech, highly appropriate to all Conquerors,—"Now, satiate thyself with blood, for which thou hast always thirsted, and of which thou hast ever shewn thyself insatiable!"

Nor will our Proposition, that War and Conquest are the Work of Demons, for the Misery and Destruction of Men, even of the Conquerors themselves, be weakened by a view of the lingering and inglorious Remains of this Persian Empire. Surely, the wretched Catastrophe of the whole Army of Cambyses, the Son of this Cyrus, which, after the conquest of Egypt, being sent to plunder the celebrated temple of Jupiter Ammon, were entirely overwhelmed and swallowed up by tempests in the Sandy Deserts of Lybia, will not invalidate the Proposition.

It would be too prolix here to trace at length the miserable and shameful defeats and disasters of the Xerxeses, Artaxerxeses, and Dariuses, and other Successors of this Cyrus, in their vain attempts to Subdue the free States of Greece, to the time of Alexander.

Appendix No. 1.

One of those Dariuses having led an Army of 700,000 men against the Scythians, and failing there, with the loss of only 80,000 men, a loss which he counted for nothing*, he immediately turned his Arms against the Greeks. Here, with an Army of 600,000 men, he was encountered on the plains of Marathon, by 10,000 Athenians and 1000 Auxiliaries, under the command of Miltiades. And here the wretched Persians were defeated with such havock and slaughter, that, as the Historian expresses it, one would have thought that on one side it was fought by men, on the other by helpless flocks. And, when defeated by land, they betook themselves to their Ships, they were sunk, and taken in such numbers, that in this one ingagement the Persians lost 200,000 men by Slaughter and Shipwreck.

But what was that to a Conqueror, one who had half the People, and half the Wealth of the World at his will to waste? He immediately prepares for another Expedition; but dying amidst his preparations, his son Xerxes led a Million of men more to the same fate.

Xerxes having assembled 700,000 of his own Subjects, with 300,000 Auxiliaries, he again, confident in his Numbers, enters Greece; and again is encountered by a handful of 4000 Greeks, under the command of the celebrated Leonidas, at the Straits of Thermopylæ; a Pass that commands the entrance into Greece. Here, for three successive days, he saw with grief and indignation his People slaughtered in incredible numbers, in attempts to force the Pass, without gaining one foot of ground. On the fourth day, word

* Quæ jactura, abundante multitudine, inter damna non numerata est.—*Just. B.* 2, *C.* 5.

was brought to Leonidas, that a Detachment of 20,000 of the Enemy had, by a circuitous course, gained the tops of the Mountains, and were marching to attack him in his rear. He then ordered all his troops to retreat, except 600 Spartans; with whom he determined to resign himself to fate for the safety of his Country, by impeding the passage of the enemy, while the rest departed, to prepare the Country to receive, and resist them; adding, to those who remained with him—that they owed more to their Country than to Life; but that the rest should preserve themselves for the defence of Greece. Indeed, he had more difficulty to persuade the others to go than those to stay. Thus having dismissed all his Troops but the 600 Spartans, with these he maintained the Pass till the 20,000 men who had gained the Mountains, had approached so near, that next day, being surrounded in front and rear, with such a handful of men he must inevitably fall. Leonidas now addressed his fellow Soldiers, and exhorted them to remember, that it was their concern to take care that they might not be thought to have shewed more courage in remaining there, than valour in accomplishing the end for which they had remained. That it would not be their part to wait till they were surrounded, and cut to pieces by the Enemy; but to take advantage of the night, and burst into their Camp, where attacking them unsuspecting and unresisting, they might sell their lives at a glorious price.

They immediately seize their Arms, and 600 men break into a Camp of nearly a Million.—They cut their way direct to the Royal Tent, but found not the King. They then, with a fury that nothing could resist, traverse the camp in every direction, marking their track with countless heaps of Carnage. This slaughter

Appendix No. 1.

continued from early in the night to near the close of next day, when, fatigued and exhausted, they fell, overwhelmed with numbers, amidst the heaps which themselves had slain.

But so severe was the stroke the Despot had received, that despairing of success by Land, he resolved once more to try his fortune by Sea; where, in the famous Battle of Salamis, he received such a defeat from Themistocles, the Athenian Commander, as entirely broke up his Expedition. After which, fearing his return into Asia should be intercepted,—the Bridge of Boats which he had thrown across the Hellespont being broken up by a Storm—he, who a little before, had entered Greece with Fleets that covered the Sea, and an Army that burthened the Earth, might be seen to return, skulking for fear, in a small fishing Boat, without a Servant to attend him; leaving the miserable Remains of his Army to shift for itself, under Mardonius, one of his Generals. Nothing could exceed the disastrous fate of this wretched Remnant. Exhausted with constant fatigue and labour, galled by continual attacks of the enemy, reduced to the utmost extremity of famine, with its constant attendants Pestilence and Disease, they were for some time incessantly driven from Place to Place. Wherever they marched, the roads were thick strewed with the numbers of the Dead; which the cloud of birds of prey, that hovered over them, and marked out their course to the enemy, and the wild beasts that surrounded them, were not able to devour. At last, being brought to a general Engagement by the whole Grecian Army, they were so totally slaughtered, that Mardonius, with only a few attendants on horse-back, escaped to carry home the tidings. Let all brave Defenders of their Country

mark here the fate of an Invading Army, when opposed with conduct, perseverance, and valour.* Appendix No. 1.

Surely this Scene of Despotic folly, effeminacy, and disaster, where men were slaughtered with less regard, and with less pretence to any end in view, than flocks and herds, and wild beasts usually are, will be allowed a strong confirmation of the truth of our Proposition, and of the Infernal Origin, and Destructive Effects, of Conquest and War.

This wanton and disregarded Waste of the Human Species, under the debased Persian Despots, continued till it was put an end to, or rather transferred to his own country, by Alexander, falsely called, *The Great.* Who began in his own person a more violent, rapid, and resistless course of Conquest, and Destruction of the Human Race, and of Human Happiness, than any before him had effected; and in the same proportion more rapidly ruinous and destructive to himself and his Country; the Liberty and Glory of which it extinguished.

But notwithstanding the great name of Alexander, and all the noise and bustle that Poets, Historians, and even Philosophers, have made about him, Alexander was but a vain, boyish, bullying Coxcomb, compared with the sober, steady, deep, detestable industry, and ability, of his Father Philip; to whose superior Perfidy and more perfectly Diabolical Policy, which had prepared his way, Alexander owed his Success and Greatness.

In modern History we have seen, I think, something of a Parallel to this Character; at least, I can never review the Character and Transactions of Frederick of Prussia, called also The Great, without being

* This was written at the time this Country was threatened with an immediate French Invasion.

Appendix No. 1.

struck with its congeniality to that of Philip. When we view the base and perfidious principles of Prussian Policy, the Seizure of Dantzic, the repeated Partitionings of Poland, the unprovoked Subjugation of Free and Independent States, the transporting the miserable inhabitants from Country to Country, like Cattle from Pasture to Pasture, where they may be most conveniently fed, and consumed—with the most perfect contempt of all Rights, Natural and Civil, of all Laws Human and Divine,—and worthy of the Successor of such a Character.—That cool, deliberate, treacherous Cruelty, that from pure hatred to human Freedom shut up in the gloomy Dungeons of Olmutz the Noble and Generous Marquis De La Fayette; and having, under pretence of humanity permitted, or invited, his Lady to visit him there, as soon as she had entered, shut her up in the same Dungeon.—When we view all this, it seems but an imperfect and debased copy of the more pure and undissembled Perfidy, Treachery, and Cruelty of Philip. And this inferiority of the Copy to the Original we probably owe to the different circumstances of Time and Place, not to inferior depravity, or any spark of Honour or Justice in the Character of the Agent. For

In whatever contempt Frederick, or other such characters, may hold the Christian Religion, they dare not, on account of the Sentiments and Habits it has introduced into the World in favour of Humanity and the Common Rights of Mankind, go to all the extremes in violation of those Rights, that the natural depravity of their Characters would carry them; and which have been reached before the introduction of Christianity in the World. In which, however little regarded, its blessed and benign Influence is much greater than is,

perhaps, either acknowledged, or suspected; and its effects extend not only to those who have never acknowledged its Name; but even to those who profess to contemn its Power.

Yet in the present Instance, change but the Names, and for Beotia, Olinthus, Capadocia, Thessaly;—substitute Silesia, Poland, Dantzic, Hanover, Bremen, Pomerania;—for Greece, Germany—for Macedonia, Prussia—for Philip, Frederick.—And you might still think you were reading the History of the execrable and perfidious extinguisher of Grecian Liberty. And it is probable the Prussian Tyranny will be still shorter than that of its Macedonian prototype.* Since, if the Powers of Europe do not exert more wisdom and Vigour than they at present shew any Symptoms of, the whole must soon be swallowed up in one Gulph of all-involving Despotism, more dreadful and destructive than that of Alexander, or even of Rome itself†.

But though the History and Character of Alexander, displays less Vigour of Capacity, and Diabolical Industry, it does not less display the extensive and deplorable Miseries of Conquest, nor the wretched and detestable Character of a Conqueror, than that of his Father Phillip did. Nor will it be denied that he shews sufficiently strong Characteristics to mark him of the right Infernal Race. Among which, his ordering his younger Brother Caranus to be put to death immediately on the decease of his Father, was a Stroke of Princely Policy that would not have misbecome either a Fredrick or a Phillip. It is fortunate for Younger Brothers of Royal Race, that these things are

* For a concise account of the History of Philip see Justin, Book 8th and 9th, passim.

† Since writing the above, this Conjecture has already been more than accomplished.

Appendix No. 1.

now better ordered by the regularity of Succession, than to leave any temptation to such Princely proceedings. The inexpiable Crime of the Beotians in attempting to defend their Liberty and Country bears much resemblance to that of the Poles; and the deplorable Fate of Warsaw and the Kingdom of Poland, is a striking Copy of that of the Beotian State, and Thebes their Capital City.

The murder of all his Friends and Relations who could be any objects of jealousy or fear by Alexander, before he set out on his Persian Expedition, was a political measure, the difference of Times considered, not unworthy of a Fredrick, a Phillip, or a Mahomet III.

I have often wondered that those who are so fond of inventing moral, or mythological, allusion for all the fabulous stories of Antiquity, have never found out—that it was in allusion to this cruel, treacherous, guileful, serpentine Character of Phillip, that Olympias his wife, even before their quarrels and jealousies had proceeded to Repudiation, declared that Alexander was begot by a great Serpent. She can scarce be supposed to have meant any thing else; for this was at a period of History too late for the fabulous Genetures, to which the Antient Heroes pretended, to gain any credit. It is true, indeed, after his Conquests had turned his brain, and extinguished some pretensions to generosity, and a sound understanding, that nature and the Tuition of Aristotle had given him, the vain Ape was willing to avail himself of this ridiculous pretence to be the Son of Jupiter Ammon. But it would better have suited this purpose, however inconsistent with the Character either of Father or Son, had his Mother said that he was got by a harmless Ram.

And I think he is the very last instance we have either in History or Poetry of any Mortal pretending to immediate divine Geneture. Appendix No. 1.

* And as this pretended Hero was in his short course more rapid, resistless, and destructive to the Human Race, than any that had gone before him; so were the effects and consequences of his conquests more widely debasing, disatrous, and miserable to mankind; extending to almost the whole of the then known World, and beyond what had been till then known to History.

Had his attempts been confined to the States of Greece; or had he turned his course westward, and attacked the Romans, then just rising into power and military fame, it is probable his career had soon been checked, and his course as short as that of his kinsman Pirrhus was. But the States of Greece,—like the degenerate States of Europe at present with respect to another despot,—under the specious pretence of Alliance and Confederation, joined to support his Power; and resigned their Independence and Liberty, which, now after more than 2,000 years, they have never once been able to recover. Of the Romans he knew nothing, nor did they know anything of him. Thus taking his Course to the Eastward; and rushing in with his long-trained and hardened Macedonians, upon the undisciplined and effeminate Asiatics, he had scarce anything to do but to kill and slaughter, almost without danger or resistance, all that presented themselves before him. Even a Mack and as many Austrians, though they might present a quicker, could scarcely present an easier Conquest, than Darius and his Persians did. And this course of unprovoked Slaughter, without reason, motive, or remorse, he uniformly pursued for thirteen years, the whole period of his Reign.

Appendix No. 1.

But what were the advantages derived to himself, or his followers, in point of Glory or Happiness, the two Great Objects of human pursuit, by this Scene of Destruction and Misery to Mankind? As to himself—We find him at first a Prince endowed with the Seeds of Genius, Magnanimity, and Generosity; and under the tuition and instruction of Aristotle and Callisthenes, even making some pretensions to Philosophy. After his conquests, what do we find him? His public Character and Conduct is sufficiently marked above. What was his personal Character, and his behaviour to his Friends? Having abandoned himself to all the luxury and effeminacy of Asiatic manners, and even insisted on adoration from his Officers and Courtiers; when he understood that some reflections on his degeneracy had been ventured by Parmenio, his oldest and most intimate Friend, and next in dignity to the King, he caused both him and his son Philotas to be first examined by torture, and then put to death. The story of Clitus is universally known. In the midst of an entertainment, when his parasites and flatterers were extolling him to the skies, and especially, in comparison, degrading the Actions of his Father Philip, Clitus, in the confidence of a friend taking hold of the King's hand, ventured to suggest something in favour of the Actions of his Father.—He instantly stabbed him to the heart!

But all these vanish, or almost become acts of generosity, compared with the shocking brutality, the horrid, cool, persevering cruelty with which he treated the generous Callisthenes; who had been his fellow disciple, and assistant in his Education under Aristotle, and was also his kinsman. This man, on account of his distinguished genius, and proficiency in Philosophy

and all Learning, had been sent for, to accompany him in his Expedition, to write his History, and to transmit his Actions to Posterity. This illustrious Historian and Philosopher, with the dignity of a Man, and the enlightened liberty of a Greek and Citizen of Athens, refused to pay Adoration to his kinsman and fellow student, now degenerated into a Despot and a madman. Which so enraged the Tyrant, that he ordered him to be mutilated by successively cutting off his Ears, his Nose, and his Lips; and then had him carried about shut up and fed in a Crib or Coop, along with a Dog; where he was as strictly guarded from procuring the means of Death, the only relief he was capable of in such a mutilated state, as other criminals are guarded from procuring the means of escape to save their life.

But Lysimachus, the bravest and most generous of all Alexander's Generals, compassionating the misery and degradation of such a noble spirit, contrived to convey to him some poison, as the only relief his miserable state could admit of; and it was eagerly and thankfully used. When this fact came to the Tyrant's ears, enraged that his victim had escaped him, he ordered the generous Lysimachus to be exposed, and devoured in the public theatre, by the fiercest Lion that could be found to set upon him. When this Savage Monster had roused all his rage to spring upon his prey with open mouth, Lysimachus having wrapped his right arm in his mantle, and receiving him on it, he thrust his hand into his throat, and grasping his tongue and gorge, tore them out, and finally killed him. Admiration of the fortunate firmness of such an action at last vanquished the Tyrant's rage, and Lysimachus was rescued from death.

Appendix No. 1.

The above facts are sufficient to ascertain the effect of Conquest on the *Character* of this Great Conqueror. Let us now see what accession to his Glory or Happiness he derived from his boundless Conquests.

Before he commenced Conqueror we find him possessed of genius, judgment, and magnanimity, loved by his Army, honoured and served with fidelity by his Officers, with the prospect of a long and successful Reign. After his Conquests we find him degenerated into a Drunkard, a Madman, a mean-spirited, suspicious, jealous Tyrant; forgot by his Native Subjects, ready to be abandoned by his Army, betrayed, and finally murdered, in one of his mad Debauches, by the general consent of his Officers. This general consent, or at least connivance, we may fairly infer from the silence with which the transaction passed off; for neither Antipatar, who procured the Poison, Cassander his Son, who carried it, nor Thessalus the Physician, who presented it, would have ventured upon the parts they acted, had they not known that it would be universally acceptable; nor could they have escaped detection and punishment, but that every one was glad the deed was done. In fact, we do not find that the least enquiry was ever made about it; the Removal of the *Magnanimous Paul** passed not with more prudent, and expressive, Silence.

But who would see the fruits and effects of Conquest in all their horrible deformity; in all their detestable Crimes, and atrocious Consequences—let him read the History of the followers and successors of this celebrated Conqueror. There they will find that Incest,

* While the Russians under Suwarrow were aiding the Allies, their illustrious Sovereign was in our Journals constantly designated "*The Magnanimous Paul.*"

Murder, Parricide, those crimes which Nature elsewhere views with astonishment, execration, and horror, were with them only daily and ordinary occurrences. And the People in general among whom they took place seem to have been sunk to that degree both of Moral, and Civil Depravity, that they did not even regard or notice them; the greatest degree of wickedness to which men can proceed being, in such a debased state of Society, only things of course. So true is Milton's Apothegm:—

The conquer'd also and enslav'd by War,
Shall with their Freedom lost, all Virtue lose.*

---

* This was a period naturally, and almost necessarily, fitted to break out into almost every excess of impiety and wickedness. As, beside the natural effect of the loss of Freedom to debase the Human Character, the Idolatry of the Heathen World had at this time become too palpably absurd to have any influence on the Morals and Practice of Men. And, had not Providence, by the dispersion of the Jews, and consequently of their Writings, a little before, diffused some knowledge of the True God over the Nations; and after this preparation, introduced the Gospel and Christian Morality,—it is probable that the knowledge and fear of God would have been entirely lost in the world. And whenever that is the case, there can be no doubt of the Morals and Practice of the world keeping pace with its Religion; and becoming thoroughly abandoned and profligate.

And if Providence do not again interpose by some distinguished display, there is great reason to fear that the corruption and abuse of Christianity may have the same effect that the absurdity and profaneness of the Pagan Idolatry had. Of this we see strong symptoms in the unbounded prevalency of Infidelity and pretended Deism. We lately saw a whole Nation professedly renounce Christianity; and the same Nation with equal indifference resume it merely as an engine of Policy. It is this political Use of Religion that has had a more pernicious effect in extinguishing genuine Christianity, than all the arguments of Infidels could ever have produced. Nor can it be wondered that the Nominal Christianity of Churches and States should have become equally contemptible, and in some respects more detestable than Pagan Idolatry itself; as it has in a great part of the Christian World degenerated into a Superstition more absurd, and given sanction to deeds more shocking, than Paganism ever encouraged, or tolerated. Paganism never sunk to any thing so contemptible as the adoration of Relicts, a decayed Tooth, a putrid Human Bone, or a piece of Rotten Wood; or any Acts so horrible as an *Auto Da Fee.*

Appendix No. 1.

But this great Conqueror's success was not more disastrous to himself, whom it cut off from Life and a Kingdom in the prime of manhood, the thirty-third year of his age—than ruinous and destructive to his Family and whole Generation; none of whom ever succeeded him in his kingdom; and in a very few years not one known to be of the Race was left alive. A Race that had for Generations reigned in Macedonia; and had it not been cursed with a Conqueror, might have continued to do so for Generations to come.

Here is a striking Demonstration of the truth of our Proposition, and of the pernicious and miserable Effects of Conquering and Conquerors, even on their own Interests and Designs, as well as to Human Society.

The numerous Generals of Alexander, trained up under him and his Father, to an entire contempt of the Rights of Mankind and the Sentiments of Humanity, divided his Conquests among them. At first, indeed, they pretended to govern in the Name and behalf of an unborn Infant, of which Roxana, one of his wives, was left pregnant, though he had several Children alive by other wives. But even this pretence was soon dropped, and each in their several Governments assumed both the Name and Authority of Kings. And so far from acknowledging the Son of Alexander when born, the same Cassander who bought the poison for the Father, first confined both the Mother and Son in a Dungeon, and then ordered them both to be put to death. And from thence commenced an universal Scene of War, Murder, and Slaughter among themselves, in their contests about the numerous Kingdoms into which they had now shared the Persian and Macedonian Empires.

Appendix No. 1.

And as a proof that the Race had not degenerated, Antipater, the Son of this Cassander, put his own Mother, Thessalonice, to death, even while baring her bosom she begged for mercy by the breasts which he had sucked; and this only because he thought she was more partial to his Brother Alexander than to him.

Nor did the rest of his Princely Competitors fall short of Cassander and his family in cruelty and infernal Crimes.

Take one Instance more. Lysimachus to whose share Thrace and the adjacent Regions had fallen, married Arsinoe, the sister of Ptolemy Ceraunus, who, in the grand Division, was possessed of Egypt. By the death of Lysimachus this Arsinoe, with two Sons, the eldest about sixteen years of age, was left in possession of his Dominions; which Ptolemy determined to possess himself of. And in order to accomplish this, and to get the Sons of Lysimachus into his power, he pretended to be in love with their Mother, his own Sister; and would marry her in spite of all opposition. To remove all doubts of his sincerity, he went to the most sacred temple of Jupiter, and taking hold of the Altar invoked by the most horrible Curses, the most dreadful Vengeance of Heaven upon himself, if he was not sincere. Having at last obtained credit, the incestuous Marriage was celebrated. And Arsinoe, as she could do no less, having invited her Husband to visit the Capital of her Dominions, which she governed for her Son, being under Age; she and her sons went before to prepare for his reception; on his approach she sent the two youths, the one sixteen, the other thirteen years of age, to meet him, whom he received with the greatest excess of fondness and caresses, till he had

Appendix No. 1.

with his Train entered the Gate of the Palace; which was immediately seized by his Guards and shut; he then ordered the Boys to be murdered; they fled to the arms of their Mother; but were butchered even amidst her embraces, and screams in detestation of such a Marriage, and such consequences of it; and exposed her own life while she repeatedly threw herself between them and the Assassins to receive the wounds aimed at them. She herself was permitted to escape, and was banished to some of the barbarous Regions of Thrace.

One of the successors of this Ptolemy, Ptolemy Philopator, in impatience to possess the Throne of Egypt, murdered both his Father and Mother, and after he was in possession, his Brother also.

But humanity shrinks from a particular narration of the Perfidies, Murders, Assassinations, Slaughter of Armies, Sacking of Cities, Devastation of Countries, and all the horrible Crimes of the Cassanders, the Ptolemies, the Antiochuses, Seleucuses, Antigoneses, Demetriuses, Antipaters, the Successors of Alexander. For whom and their Crimes his Conquests had paved the way, and consigned Mankind as victims to their Cruelty and Tyranny; till they and their Dominions were swallowed up in the more extensive Domination of the Romans; from the Effects of which, the World, after two thousand years, has not yet recovered. An awful Admonition of the permanent and inexpiable Misery and Destruction of Conquest and War, both to the Conquered and to the Conquerers.

Yet these were Greeks, reckoned the most polished and humane People of Antiquity, and are, by Historians and Poets, celebrated as Great and Generous Princes.

And why not? Princes and their Parasites and Flatterers, which most Poets and Historians are, acknowledge no Right but Power, and no Principle but their own Interest, and Mankind only as their Property and Tools. And he that uses his Property and Tools most dexterously, and most successfully, is, no doubt, upon such a Principle, the greatest man, and most worthy of praise.

But to proceed in our Induction. Let us develope a little the Conquests and Tyranny of the Romans; which as it was more extensive and permanent, is also of a more complex character, and more difficult to be delineated than any of the former. Let us then see whether in its effects and consequences, it has proved less ruinous to the conquerors, or less miserable and destructive to the Human Race, than former Despotisms have done.

The first thing we may here discern is, that the Effects of Conquest, both on the Conquering and Conquered People, depends much on the Character of the Conqueror, and the nature of the Dominion exercised.

The Power of Rome, for a long time, was not like that of former Empires, the Domination of a single person, the mere selfish arbitrary Will of an Individual Despot; it was tempered by the Counsel and Policy of the Senate, and restrained by the Influence of the People. And the Authority of the Chief Magistrate and Commander in War, whether Consul, Military Tribunes with Consular Power, or Dictator, being of a Limited Time, there was not the same motive to reduce either their own Country or their Conquests, to entire Subjection, and a mere Property; which must so soon have passed into other hands.

Appendix No. 1.

Hence, so long as moderation, temperance, and Œconomy, that is Virtue and Patriotism, were preserved in the Character of the Republic; or in other words, so long as the Republican Spirit, prevailed, and the interest of the Governed was preferred to that of the Government, or Governors; so long the Conquests of the Romans were fortunate and happy both for themselves and the People subjected to their power. While Honour and Public Spirit, had higher charms than Luxury and Vanity, there was no temptation to plunder and oppress the conquered States, or reduce them to Slavery; they were generally left in possession of their own property and laws; and being added to the Conquering State, became an accession to their numbers, wealth, and power, often not less to their own advantage than that of the Conquerors.

Such was the Case, and such the Consequences, so long as their Conquests, and Efforts, were confined to Italy, and to the repelling of Foreign Enemies, the Gauls, Cimbri, Carthagenians, and Pyrrhus King of Epire.

But when they began to aspire to foreign Conquests, and to hold in Subjection the Sovereigns of Asia, and the States of Greece, Conquest was soon succeeded by Luxury and Corruption; and these by misery and ruin, their natural consequence. Yet for a time while they retained a tincture of their Republican Spirit and Manners, there was still something great and imposing in the port and attitude they assumed. Witness the conduct of Popilius Lena, who, being sent as Embassador to Antiochus King of Syria, who had invaded Egypt the Kingdom of his Nephew Ptolemy, —ordered him in the Name of the Senate, to quit it immediately. And when Antiochus, to evade the man-

date, asked time to consult his friends, the Roman, with his Staff, drew a circle round him, and ordered him to give a decisive answer before he dared to step beyond that Circle. Which so awed the Despot, that he consented to obey the mandate immediately. Such Authority and Dignity might become the Messenger of a brave and free People; but is far above the Conception of the Agent of a depraved Tyrant. Hence, when this awful Spirit of Republican Firmness had degenerated into the pride and Tyranny of an Individual, how rapid, and how ruinous was the change! The Subjugation of the Macedonian and Syrian Empire and their reduction to Roman Provinces, and the entire extinction of their own Spirit and Liberty under the Cæsars, scarce admit of an interval between them.

Within a few years they had reduced almost the whole of the then known World into Subjection, and were, in consequence, themselves, from the most virtuous, frugal, and temperate, become the most corrupt, abandoned, and luxurious People, upon the face of the Earth. And any thing more depraved, debased, and despicable than the Senate itself, even under Tiberius, their Second Imperor, can scarce be conceived.* Indeed this debasement, and total depravation in principles, manners, and character, could not so properly be said to follow their foreign Conquests, as to accompany

* Yet we could, perhaps, at this day point out another Assembly, not less servile and compliant with the least intimation of the will of a Master; and that, from motives more base and despicable. The Romans were impelled by the strong Passion of Fear, and Love of Life; those we allude to, by mere sordid Avarice, the desire of Gain, the basest of all Passions; for which they hire out their Principles and Sentiments,—the Price of their Honour and Conscience. The Roman, for fear, betrayed only his own interest and freedom; these for hire betray a pledged, and undertaken, Trust; and, together with their own Honour, sell the Honour, the Interest, the Freedom, the very Existence of their Country. "O shame, where is thy blush!"

Appendix No. I.

them, and have a concurrent course with them; at least they were like a mother and a daughter born in early youth, of whom, when advanced in life, it could scarcely be decided by appearance, which was the oldest.

And so entirely sunk and lost was that noble Spirit of Independence, which awed the World, and supported their own Liberty; which banished the aspiring Coriolanus, and hurled from the top of the Capitol, which he had preserved, the insinuating Manlius, for the mere *suspicion* of aiming at undue Influence*—so totally lost, I say, was this Spirit, that through a period of near a Century, under successive Monsters,—the dissembling Tiberius, the mad Caligula, the stupid Claudius, the effeminate Nero, the Glutton Vitellius, the Debauchee Otho, and with the short interruption of Galba, Vespasian, and Titus,—the complication of every Vice in Domitian.—In all this time not one single effort was made to regain Public Liberty. Even though the wretched Caitiffs were every one of them in their turns successively murdered through hatred, jealousy, or fear, yet no symptom of the Roman Spirit appeared, to take advantage of the intervals to rescue the Government from the hands of such Monsters; but the debased Romans submitted to flatter and be governed, not only by them, but by their Slaves, or Slaves made Freed-men and Courtiers, the Ministers, and often the Masters of those degraded Despots. So irremediable is the Loss of Civil Liberty.—O Britains, stop, tremble, and repent!

---

* Had the same salutary jealousy of undue Influence, which induced the Romans to precipitate Manlius from the Tarpeian Rock, been entertained in Britain; what had been the fate of a Walpole, a North, a Pitt, a Perceval! And how different, at this day, had been the State of the British Empire!

To trace the successive steps of this wretched Domination to the final Extinction of the Empire in Barbarism, would lead beyond the bounds prescribed to the present Sketch.

But what calls for the attention of every People under Heaven, but especially of the British Nation, is, that a successive Series of the Greatest and Best Princes that ever Reigned; a Nerva, a Trajan, an Hadrian, an Antoninus Pius, a Marcus Aurelius, could not revive the Virtue, nor relumine the Liberty, of a People so deeply depraved. No more than the strong commanding Mind of a Chatham, the pure Public Virtue of a Rockingham, the steady independent Patriotism of a Saville, the unawed Integrity of a Camden, the firm uncorruptible Public Spirit of a Fox could revive that Virtue, or relumine that Liberty in Britons; which the debasing Corruption of a Walpole, the pernicious Profusion of a North, and the traiterous pretended Popular Principles of a Pitt, have betrayed and extinguished,—it is to be feared, for ever. Who have converted the Government of this country into a mere *Helluo Pecuniæ*, a mere money-devouring Gulf, which must soon swallow up all the Wealth and all the Industry of the Country; and at last itself expire for want of something to devour.

The most fundamental principle of the British Constitution is,—That no money can be levied from the People but by their own consent. Yet the most Arbitrary Government on the face of the Earth dare not attempt to impose taxes, or seize the money of the People with such unrestrained rapacity, and lavish it with such boundless profusion, as has been done ever since the accession of the House of Brunswick to the

throne of these Kingdoms. During which period we have not seen one Tax proposed, one Demand of the Court presented, one Ministerial Intimation made, to the House of Commons, the Constitutional Guardians of the People's Property, that has not been immediately, and emulously, complied with.

Even under the French Monarchy, the Parliaments often remonstrated against the Edicts of the Court, and refused to Register, or Sanction, them. In the British Parliament, we have seen every demand upon the Property of the People, every Intimation of the Will of the Court, every Ministerial Message from the Throne, received with the most abject and fulsome Flattery, and sanctioned with the most shameful Compliance. And this even when the demand has been made again and again to pay Half a Million, or more, at a time, of Debt contracted by the Court, for the most profligate and pernicious of all purposes, that of Corrupting the People, Prostituting their Representatives, and Subverting the Constitution of the Country. It is indeed too plain, that the insatiable Rapacity of the one, and the profuse Compliance of the other, have no other measure but the patience of the People, and how much they will bear; nor will they, in all probability, Stop Short, till the People Stop them, either by causing their Voice to be heard with Decisive Authority; or, which may Providence avert! by rising in madness and vengeance about their ears.

If there be any resource against this All-devouring Rapacity and Profusion, it must be found in the Great Body of the People. By the Great Body of the People, I mean the Aggregate Number, Wealth, and Wisdom of the Empire, equally exclusive of the profuse,

luxurious, unprincipled Tool of a Court, and the unthinking and bawling Mob: which last are indeed sure to be made only instruments in the hand of the other. Appendix No. 1.

There was lately a time when some Symptoms of such a Spirit seemed to shew themselves, and some of the best Characters in the Country professed themselves the Friends of the People. Why have they shrunk from their profession? Surely they will not say that it is become less necessary, less essential to the preservation of the State. A Rockingham, a Saville, a Camden, a Took, we know are no more; but where are a Wyvill, a Cartwright,* &c. &c.? It is true, since the period alluded to a dreadful and portentous Phenomenon has happened in the Political Hemisphere. But the Case of France is so far from being a reason for abandoning a rational and legitimate Reform in other States; that it supplies the most awful admonition, maturely to undertake, firmly to persist in, and resolutely to accomplish it, in every State that would avoid the same Fate. What is it that has rendered the Fate of France so irretrievable? What, but the long uninterrupted course of Depravity and Corruption the Government was allowed to run? Where, from the death of Henry the Fourth, for a period of two Centuries, we find a series of luxurious, effeminate, debased, worthless Princes succeeding one another, till extinguished in the Imbecility and Nothingness of Louis the Sixteenth. The whole series destitute of every principle but selfishness. Who considered their People only as prey destined for them to devour, or tools to fight for their Vanity and Ambition; or, as Slaves,

* Since writing the above, I find these very Gentlemen, with others of congenial character, again exerting themselves with vigour in the Cause of their Country. May Heaven prosper their endeavours, for the sake both of Prince and People!

Appendix No. 1.

to labour for wealth to satiate their Avarice; and to indulge the low Pleasures and licentious Passions of themselves, their abandoned Mistresses, and depraved Courtiers. While their Government was left to Ministers, if not more weak, still more wicked than themselves, a Richlieu, a Mazerin, a Marquis De Louvois. Ministers whose professed principle was to subject every thing to the arbitrary Will of the Prince and his Court; and that the whole People and Property of a Kingdom are to be devoted to the lowest indulgence of a few Wretches; by that indulgence rendered more abject and worthless than the worst of themselves.*

* Il est vrai que tous vos sujets quels qu' ils soient, vous doivent leur personnes, leur biens, leur sang, sans avoir droit d'en rien pretendre. En vous sacrifiant tout ce qu'ils ons, ils font leur devoir, et ne vous donnent rien, puisque tout est a vous. —*It is true that all your subjects whoever they be, owe to you their persons, their goods, their blood, without having a right to make any account of it. In sacrificing to you their all, they do their duty, and confer nothing on you, since all is from you.*— Test. Pol. Du Marq. De Louvois.

The above displays, perhaps, the very acme of Royal Flattery, and Despotic Pretension; and the lowest degree of slavish debasement that was ever professedly held forth even to the most degraded People.—But when, under the British Constitution, a Bishop Horseley pronounces—"That the People have no concern with the Laws but to obey them."—When a Mr. Yorke or a Mr. Stephen proposes, and procures, the expulsion of the People from being present at, and hearing, the discussion of their own most important concerns.—When a Mr. Windham mentions with the most perfect indifference the numbers of the People *Killed off*, as the slaughter of so many of the herd or flock,—we clearly recognize the same Principle and Spirit in our British Parasites. And when we see how gratefully this prostitution is received, and how boundlessly rewarded, we equally recognize the high approbation of this Despotic Spirit in our Court and Ministers.

A Burke for thirty years strenuously maintained the Cause of the British People and the British Constitution, yet could never obtain even an independent subsistence. No sooner did he renounce his principles, and betray that cause, which he had so long defended, than thousands on thousands a year were heaped on him by his grateful patrons; and paid by them out of the pockets of that very People whose cause he had betrayed.

In the Empire of Lilliput, a favourite obtained the Place of Chief Engineer because he had invented an excellent mouse-trap;

This is the natural desire, and aim, of every Court, and every Minister of a Court, if not checked and restrained by the Spirit of the People, conscious of their own Rights, and of their own Worth and Dignity. But, who in France were now reduced to nothing, their highest boast, to be the Slaves of the Grand Monarch. Hence we find them mere Canaille; hence the Carmagnols, Sansculottes, and Marseillois, equally fit, and equally ready, to be the Instruments of a Court, of a Robespierre, of a Marat, or of a Buonaparte. Who have reduced France to the most entire Slavery, and the most absolute Despotism that ever existed, at least in Europe. And which, by the weakness of some Sovereigns, the wickedness of others, and the worthlessness of all; together with the slavish baseness and degeneracy of the People, ready to bear any thing—Soldiers or Slaves, at the mere Word, or Will, of their Masters,—is in danger of involving the whole Continent of Europe in one absolute and uncontrouled Despotism.

To this degeneracy of Character in the Princes and People of Europe is to be ascribed the present abject and enslaved Condition of the Continental States. The Northern Inhabitants of Europe, the Germans

---

and we have seen one preferred to a still more important station, who could not, I suspect, produce so legitimate a recommendation. We have seen one placed at the head of the Naval Affairs of Great Britain, who does not, it may safely be presumed, know the *Sheet* from the *Tack*, the *Bow* from the *Quarter* of a ship—one appointed to Preside, and Pronounce upon the merits of Naval Manœuvres and Tactics, who does not know what Course a Vessel sailing on such a Wind, makes, when on the Starboard, what, when on the Larboard Tack.—And for what this preposterous appointment?—because he has most conspicuously, and most unreservedly displayed his Contempt for the People of England.*

* The above was written when Mr. Yorke was at the Head of the Admiralty; but is, I dare say, equally applicable to his successor.

particularly, have always been esteemed in personal Strength and Hardihood superior, in Courage and Bravery not inferior to the French; and united, with a Buonaparte or a Frederick at their head, to recal their ancient Character, and an opinion of Independence and Freedom,—in a few Campaigns they would drive the French out of Europe. By Germans, I would be understood to mean the whole Germanic Race, Dutch, Prussians, Saxons, Bavarians, Swiss, &c. with all the Dominions of the House of Austria. All of which, through the dastardly, or selfish Policy* of their Princes, and the abject Submission of the People, are likely soon to be united under one great Tyranny, at the absolute disposal of a French Despot.

And let the People of Britain and Ireland beware that their patience, and profusion in paying their money at the call of a Court-serving Unprincipled Ministry proceed not too far. Something more than mere profusion of money is wanting to the safety and permanency of the State; nay, the restraint of that profusion is one very thing essentially necessary to its permanency and safety. And I repeat it, the only hope of this must rest in the Body of the People. To talk now of an effectual Opposition in Parliament, in any Question where the Will of the Court is known, while the Court and its Dependents, besides the Effect of general Influence, Name a great Majority of the one House, and the whole of the other, is absurd, ridiculous, contemptible. Is it not known that for England and Wales 162 Individuals, with the Treasury, return 306 Members of the House of Commons,

---

* The conduct of Prussia in the Campaign of 1806, and of Austria in that of 1807,—supercede all occasion of comment here.

making a large Majority for that part of the Empire? And if the same estimate were made for Scotland and Ireland, it will be found, that less than 200 Individuals return to Parliament a great Majority of the Representation of the whole Empire; and of course these less than 200 individuals possess, in effect, and can dispose of, the whole Property in it.— Under these Circumstances, I say, to talk, or think, of any effectual Opposition in Parliament, is absurd and ridiculous. In the Body of the People alone,— in the aggregate Number, Wealth, and Wisdom of the Nation rests the only resource against the fast approaching fate of this Country,—against this fateful Encroachment of a Corrupting Court, and a Corrupted Aristocracy on the Representation and Rights of the People. And no description of persons is so highly interested to prevent this threatened Catastrophe of the Country, as those who are most blindly hurrying it on, the Government, and the Rich and Great, and even the Royal Family. For should they pursue their present course to its natural and necessary Termination,— the People, and even the Wealth of the Country may survive, but Power and Property will certainly undergo a thorough Revolution. The last Revolution in this Country was the Act of the Aristocracy; in the way we are now proceeding, the next must be the Act of the People. While all the Wealth of the Active and Industrious is at the Disposal of a Court and its adherents to lavish among the Great, the Idle, and Luxurious, there is little danger of any opposition from them; and hence, perhaps, the presumption of security. But as matters have been conducted for the last fifty years, it cannot continue long, and when the Crisis comes, to which we are fast driving, let such look to it!

Appendix No. 1.

To prevent this crisis taking place in the manner it did in France, by a timely stopping in our course, is certainly the concern of every man who sets any value either on his Liberty or Property; but it is only from the Independent part of the Community, that any steps toward such a Measure can be expected.

And the Fate of France, and all the alarming phenomena of the present Political Hemisphere, is not only no reason for omitting what is absolutely necessary to the preservation of the Civil Existence of this Country; but it presents the strongest reasons for attempting it; though the example of France may also be of great use to enforce caution, circumspection, and steadiness in the Attempt. But because dangers and storms may be encountered at sea, shall none venture upon the Water? Because one Vessel has been wrecked, shall no ship ever attempt the same voyage or put to sea again?—Especially if that shipwreck happened, not from the force of the storm, or the natural danger of the voyage; but from the ill designs of the Master and Pilots, and the ignorance and madness of the Crew. The danger from the steady and deliberate Character of the People of this Country, is as different from that of the mad Mob of France, as the steady Trade Winds of the Equator are from the tempestuous Seas and Wintry Storms of Cape Horn.

Because the French finding their House gone to decay, and, indeed, both its Structure and Materials, so bad that it was scarce capable of Repair; did, instead of using the old one, such as it was, to shelter them while they Planned and Built a new one; first, and on the very approach of a Tempest, madly pull down their Old House, and left themselves without defence, to perish in the storm.—Shall therefore their

neighbours not venture to repair their House, however decayed and threatening its condition, till it actually fall upon their heads?

But such a Subject is of too much importance to be treated only by the bye. Let us then at present leave this digression, and resume our Induction.

From the period to which we have traced the Roman Empire, to its final extinction in Slavery, Barbarism and Superstition, is only one continued scene of increasing degradation and misery; like its conquests, from which it sprung, involving almost the whole human Race. It is as unnecessary, as it would be painful and disgusting, to trace this subject through the darkness and barbarism, perfidy and ferociousness, of the Middle Ages. Where Superstition and Hierarchical Tyranny, even under the Name of Christianity, vied with, and often surpassed Civil Despotism in every species of atrocity and wickedness, in every work of Destruction and Misery. Through the whole of this period, the Fact, of the miserable consequences of Conquest and War to the Conquerors as well as the Conquered must be too plain to be called in question by any one acquainted with the History of these times; for all the barbarism of the middle ages was the effect and consequence of the Roman Conquests and Tyranny. And the Proposition,—that such Wickedness, and such Misery, can only be the permissive Operation of Malignant Demons for the punishment of degraded and degenerate Princes and People, must be allowed to be strongly confirmed by it.

Were we to continue our Induction through the Conquests of the Saracenes and Turks, and above all, the Spanish Conquests in America, and even the frus-

trated Attempt of Louis the Fourteenth of France, by each Instance our Proposition will stand further confirmed.

How fast is that unwieldy mass of Despotism and Oppression, the Turkish Empire, hastening to Destruction! And what an awful Scene of Ruin and Misery must its dissolution present! May Heaven order that from the collision of its rushing parts some sparks of light may be struck out, to relumine and enliven again the once enlightened and interesting Regiôns of Greece and Asia; and that from amidst its Ruins some plants of Liberty may spring up; that Freedom, which seems in the utmost danger of being extinguished in one all-overwhelming Despotism in the West of this Continent, may yet revive, and be preserved in the East.

As to Spain.—The native dignity, honour, and generosity of the ancient Spanish Character will not be denied. But as the atrocities attending their Conquests, especially in America, have displayed greater insult of the Being of God, and greater contempt of the lives of Men than any of their predecessors in the infernal trade of War and Conquest ever did; so the wretched effects on the Conquerors, the degeneracy and abject debasement it has produced, is greater and more extensive than almost in any other instance. In other instances Kings and Conquerors have indeed never permitted the Slaughter of Mankind to stand in the way of their Interests or Passions. But to say nothing of the wars and persecutions in Europe, the Inquisition and its *Autos Da Fee*, the Spaniards in America, not only slaughtered harmless helpless Indians without the motive of Interest or Passion, but made it their sport and amusement from the mere pleasure and delight in the exercise.

However horrible, and even incredible, it may appear, the fact I am going to relate is so well attested even by their own Writers that it cannot be doubted, or denied, viz.—That they not only hunted the Indians with dogs for their sport, and fed their dogs daily with their flesh; but it was customary, when any one was in want of Indian flesh for his Dog-kennel, to send and borrow an Indian or two from his neighbours to kill for them, to be repaid in kind when he was provided of Indians.—This surely seems to indicate a degree of depravation and atrocity of which we could scarce suppose Demons or Devils to be capable. Appendix No. 1.

How far the Misery and Debasement following is proportionate to this superlative degree of Wickedness and Crimes, let the present wretched and deplorable state of the Monarch and Monarchy in that Country bear witness. Where we have seen both King and People become the abject and acknowledged tools and slaves of the base Godoy.—One who himself and his parents before him daily begged their Victuals at the doors of the Convent of Badajos.—Who having first debauched the Queen, or rather having been debauched by her, afterwards treated her with habitual insult and contempt, made the King his tool, the Nobles his sycophants, and the whole Spanish Monarchy his prize; and has at last consigned all over into the hands of the relentless Tyrant Buonaparte.

There is, indeed, something singular in the degradation of the whole of the Spanish Royal Family, as if he who poureth contempt upon Princes had purposely made this Dynasty, under whose auspices such horrible excess of wickedness had been committed, a particular monument of his justice, and of the contemptibleness of Princes.—The late King of Spain is,

I think, confessedly as much debased in his Capacity and Character, as in his Authority and Power. The King of Naples, of the same Family, is still something lower; as, besides incapacity and sottishness, he is distinguished for the meanest vices, and the most contemptible and degrading amusements and follies.—The Queen of Portugal, still of the same Family, has long been acknowledged irrecoverably insane. And it was not long ago announced in the Public Papers that her Son, the Prince of Brasil, the Heir of her Kingdom, had been declared beyond any hope of ever being capable of Governing, or of acting in any capacity as *sui juris*.—Even the French Branch of the Bourbon Family, though degenerated and lost in worthless insignificancy, still retain the common characteristics of rational humanity,—the Spanish Branch are entirely sunk into pure and perfect Idiotism.

Yet with respect to the Spanish Nation in general, when it is recollected what great Characters it has in all ages produced, with the noble and generous Spirit by which genuine Spaniards are particularly distinguished, —it is impossible not both to wish well towards such a People, and to hope well concerning them. And if they have firmness and perseverance to persist in the arduous struggle in which they are now, with hourly increasing reputation, engaged, we will yet flatter ourselves that our best wishes and most sanguine hopes may not be disappointed.

Though Louis the Fourteenth found all his Schemes of ambition finally frustrated; yet whoever reads the History of the latter years of his reign will find that his Ambition was scarce less miserable and disastrous for himself than that of the most successful Conquerors. And with respect to the People of

France, at present the most abject tools of the most absolute Despot that ever enslaved a Civilized Nation, the Ambition and partial success of Louis the Fourteenth has proved the most completely and thoroughly disastrous in its consequences. And to it, and to the diabolical policy of the Cardinals Richelieu and Mazarin, and of the despicable Parasite the Marquis De Louvois, who by degrees reduced the People of France to mere tools, is to be ascribed the present abject and enslaved state of the French People; I may almost say of the People of Europe. And when the British Nations shall have arrived at that Goal to which they are fast hastening, their Degradation will, with equal justice, be ascribed to the equally execrable Policy of a Walpole and a North, a Pitt and a Perceval, in corrupting and debasing the People, and their pretended Representatives. No Country was ever subjected to Arbitrary Power till the Character of the People was corrupted, and their Minds debased. Hence, to effect that degradation is the steady aim of every subservient Court tool, and tractable Minister. With how much industry within these twenty years have we seen Pamphlets and Writings circulated in this Country, whose express design was to confound the understanding, and debase the minds of the People.

To this abject state the Character of the French People, with all their boasted gallantry, and affected generosity, seems to be naturally prone. It is the same Character of inverted ambition, whose pride was formerly the Name of *Le Grand Monarch;* once, indeed, that of *La Grande Nation;* which is now equally proud to be the Slaves and Tools of Buonaparte; who has fixed the yoke on their necks without a complaint

Appendix No. 1.

or a struggle. Indeed, to the universal Despotism that seems to threaten Europe, no People have contributed so readily, and submitted so contentedly, as the People of France; they even seem to glory in their Slavery, and exult in the rattling of their Chains. The Swiss, even though betrayed by their own Aristocracy, struggled and fought, before they submitted to their present Degradation. The Dutch, though void of Vigour and Resolution, still hesitated, lingered, and protracted to the utmost the entire admission of the Yoke. The degenerated Italians, even the debased Neapolitans, shewed some resentment, made some resistance. The Spaniards, though betrayed by a Court sunk both in faculties and morals almost below the Character of Humanity, and sold by a corrupt and abandoned Minister, long repined with silent indignation at their degraded state; and now make vigorous, and we trust successful, efforts to repel it.

Even the Prussians,—though under the most despotic government in Europe, and by their Tyrant subjected, together with himself, to the Mandates of a foreign Power, in hope of holding a share in the general Tyranny,—yet they both manifested resentment and contempt of their own Despot, and fought before they submitted to the absolute controul of a Foreign Tyrant. The Austrians will, in all probability, still make one effort more; and that one, if they fail, will be their last. They then follow the fate of Naples and of Italy. And perhaps, it was not without a view to such an issue that the respite was granted them; on the supposition that after the lethargy of a peace, when a fit occasion should arise to provoke them again to resist, they may be an easier Conquest, and there might be a

better pretence for entirely changing the Government and extinguishing the Dynasty.* In short—of all the People of Europe the French alone have readily, and without repugnance, submitted to every successive step, and to every accumulated degree, of unlimited Despotism and Tyranny, by whomsoever attempted, a Bourbon, a Robespierre, or a Buonaparte; till without Laws, without Customs, without Institutions, without Counsel or Advice, there is but one arbitrary and unquestioned Word, one absolute and uncontrouled Will in France; I may say, on the Continent of Europe; only the Russians seem rather to be dragged into the great vortex, than voluntarily to surrender themselves. In France there are now no Parliaments to remonstrate, no Honour to resist, or retire.—There is now no occasion for Lettres de Cachet to remove, or a Bastile to confine; there is now no man who pretends to *Think*, or to remonstrate. And should any be suspected even of a disposition to do so, the ready Assassin, and Order given after the model of the Man of the Mountain, is a much surer, and more expeditious way—witness, Pichegru, Wright, Villeneuve, Toussaint L'Ouverture, &c. &c.

In this state of things on the Continent of Europe, if Austria continue to sit still; should Buonaparte prove successful in Spain, there seems to be no prospect of any resource against one Universal Despotism over almost the whole Civilized World; the American States excepted. And that Spain alone, or even with the assistance of Britain, can make any effectual resistance against France and her subject Sovereignties,

* The above was written before Austria made her last struggle, subsequent Events may have rendered the Fate of that Power somewhat more problematical.

against Buonaparte and his Satellite Kinglings, still is a thing rather to be wished than expected.

As to any resource that might be in the British Nations,—notwithstanding the spirit and bravery of the People, through all the British Dominions, the insatiable rapacity, and boundless profusion of the Court and Ministry, and corrupt compliance of Parliament with every demand and intimation of the Will of these, must soon put it out of their power either to support themselves, or to assist their neighbours.

And from the Politics we have seen so perseveringly, and successfully, pursued for half a Century past, we may plainly perceive that no ministry who will not support this profusion in the Court, and this Corruption in the Parliament, will ever be permitted to continue in Office. For whatever pretences may be held forth for the last general change of Ministry, who can doubt that the real cause was their professed Popular Principles, the suspicion of allowing the Interest of their Country to come in some competition with the Will of the Court. Is there any man at this day so blind as not to see, that from the Archbishop of Canterbury to the lowest Exciseman, the very suspicion of a partiality to the Interest of the Country and of the People, in preference to the designs of the Court, is an absolute disqualification for any Office. But the late Ministry had even devised, and exposed a scheme of Finance by which it was proposed to carry on the war for twenty years without any additional demands on the People. This was directly proposing to let the Goose that laid the Golden Eggs escape from their hands.—Not that in the present disposition and habits of unbounded Luxury and Profusion, that Œconomy which is necessary to the preservation, and restoration

of the State can be expected from any Party of Public Men who at this time present themselves as Candidates for public Trust.* In our present almost desperate condition, the only probable Remedy must be,—as we have before said,—in the united Virtue and Wisdom of the Nation,—that with one Voice, decisive and irresistible as Fate, they demand that Reformation of the Representation of the People, that Restoration of the Spirit and Design of the Constitution, which is essential to its preservation, and in no other way to be obtained. Appendix No. 1.

The Pretence of appealing to the People by new Elections of Parliament, while a great Majority of the

---

* The truth of this will scarce be questioned by any one who considers the thousands on thousands so profusely and corruptly lavished in Places, Pensions, and Sinecures among themselves—the millions on millions madly, or ignorantly, squandered in Subsidies to Foreign Courts, or in purchasing perfidious Alliances,—by every successive Ministry—with a Public Debt already exceeding the Fee-simple of the Country, and yearly increasing by tens of Millions on tens of Millions.

If the above requires any comment, take the following:—

At the breaking out of the War in the year 1793, the King of Prussia was at war with France on his own account. But no sooner did we enter into it than he must receive a subsidy of near a million a year from the British Ministry. After having concluded a Treaty with the Enemy, he continued the appearance of Hostility till he received the last Instalment amounting to, I think, £200,000. and the next day withdrew his Army, and declared a Peace with France.

Take also the following:—

House of Commons, *May* 12, 1806.

——— moved that an Annuity of £5000. a year should be voted to Earl Nelson and his Heirs—and that £120,000 should be granted for maintaining the dignity of the Family of the late Baron Nelson, £90,000. of this would be expended on a House and an Estate, and £30,000. made applicable to the exigencies of the present Earl. Independent of these sums he proposed that £10,000. should be given to each of the late Lord Nelson's Sisters, and also that some provision should be made for the widow of Mr. Scott, the late Lord Nelson's Secretary.—*Agreed to.* —Pray, in the present situation of the Finance of this Country, is not this Madness! Is it not high time for John Bull to take out a Commission of Lunacy against his Agents? Surely a Dark Chamber and Straight Waistcoat could not mis-become the

Appendix No. 1.

Elected are returned by the Court itself and its dependents, is, as we have seen by repeated experience, only giving them an opportunity, if any of their tools are become dull, or untractable, to replace them by others more manageable and convenient.

But in what way is this essential and all-powerful Voice of the People to be expressed, and heard? Not certainly by Mobs and Tumults. These are the Instruments of selfish and designing Demagogues, or rather Morogogues, for their own ambitious Ends; or of abandoned and wicked Ministers, for a pretence to exercise arbitrary Measures; of both these we had horrid and infamous Instances in the early part of the present Reign. To say nothing of the Birmingham Riots, where the wretched Instruments, having finished their work, were, without shame or remorse, abandoned by their Employers to the utmost rigors of the Law, and many of them hanged, by the very Instruments and Authority that had set them on. But in the whole History of Nations, I do not recollect one Instance of any People or State deriving advantage or Reformation from

---

Mover of the above, or those who complied with it. Had the late Lord Nelson survived his last glorious Victory, nothing that his Country could have done for him could have exceeded his deserving. Or had he, for whom this Profusion is displayed, been in any active line of life, where he might have emulated the glory of his Kinsman, and done Honour and Service to his Country; or did he discover a Character allied to any thing great or good, it might have lessened the extravagance.—But on an inglorious moth, who never did, who never can be expected to do, who never shewed disposition or capacity of doing any thing worthy of distinction or reward; whose merit or worth no man ever heard of, whose generous action or good deed no one ever felt or saw,—why such Profusion? Why lavish upon a man, what, if we may trust general opinion, he has neither merit to deserve, nor dignity to enjoy? Why draw harmless Insignificancy from its natural obscurity, to expose it, to become the object of envy or contempt?

Yet the proposer of the above, was, I think, one of those who would be thought the Friends of the Country.

such irregular, and uncontroulable, proceedings; they have at least, much oftener proved a pretence for enlarging the stretches, and strengthening the bands of Arbitrary Power; as we have seen the very pretence of the apprehensions of them, a few years ago, to have done in this Country; and hence the Pitt and Grenville Acts.

The most constitutional and desirable way to effect the point in question would be by Universal Petitioning to every branch of the Legislature. But such is the influence and assiduity of Court Intrigue, and so much more indefatigable are those who are paid for opposing the Public Good, than those who, from Principle and Duty support it, that such Universal Petitioning will not be easily effected. Another constitutional and recommendable way, were plain, sensible, unsophisticated Publications, diffused among the People, could the Constitutional Liberty of the Press be recovered. But a *Diabolus Regis*, a corrupt and officious Attorney-General, or a versatile and complying Bench, can now turn the most innocent Matter, and Doctrines the most essential to the Constitution, and most necessary to be known, into a Seditious Libel, and the Consultations of the People for measures the most necessary to the Public Preservation, into Sedition and Treasonable Conspiracies. In consequence of such proceedings, we have seen in England the Lives of some of the most zealous and well-meaning men in the Kingdom attempted upon; and only preserved by the firmness and fidelity of an English Jury. And in Scotland some of the best men in that Country have, by such proceedings, actually as Felons, been banished their Country for ever, from the want of such a jury to protect them. And with respect to Libels—though the truly great and good Lord Camden, steadily faithful to

Appendix No. 1.

the Constitution, with unconquerable perseverance, procured a Law, by which the Right is left to Juries to decide on the *Matter*, as well as the *Publication* of Libels; yet, in the Country at least, not one juryman in a hundred knows any thing of such a Law, or such a Right. And the Judges or Counsel are so far from informing, or instructing them in this Point, that they uniformly, and professedly set their Face against it; as limitting their own power, and wresting from them a most advantageous weapon, which they have often used to the most pernicious purposes.

Perhaps a better or more unexceptionable mode of prosecuting the point in question, and of diffusing and giving Effect to the Sentiments and Voices of the People, could not be devised, than what was begun a few years ago by some of the most respectable and valuable Characters in the Kingdom under the Names of, *Societies—Of the Friends of the People—For obtaining a Parliamentary Reform—For Constitutional Information*, &c.—Have the Members of such Societies been perverted from their Principles by the all-pervading influence of Corruption; or, have they been frightened from their Purpose by the affected Alarm that was pretended to be taken a few years ago from the French Revolution, like Children by the cry of Raw-Head and Bloody-Bones?

But however invidious the Task, however arduous the Undertaking, to preserve the Country, it is by these, and such as these alone, that it must be accomplished. For they must be worse than blind, they must have forsworn the very use of Sight, who do not see that there can be no hope in our Public Councils, as we have seen them obstinately, and successfully, persisted in for these last fifty years. And it must be

equally clear that there is no time to be lost; for so assiduously, and so successfully, is every appearance of, and every pretence to, Popular and Constitutional Principles repressed, and extinguished, that the rising Generation, and those that may succeed to it, will soon be ignorant of their existence, nor so much as hear the name or mention of them; except the few who may search for them in History and old Records; but who can have little influence in Public Measures.

Though we may already be supposed to have sufficiently established our Proposition, and shown the miserable effects of Conquests and aggressive Wars; yet it may not be foreign to our purpose to run our eye over the transactions of this kind in which our own Country has been concerned.

Though what is called the Conquest, by William of Normandy, may be thought to present little to the main purpose of our Proposition, the miserable effects of Conquest to the Conqueror; it affords a most striking example of its miserable consequences to the Conquered.—Perhaps another Instance of a whole People at once so thoroughly depressed, so entirely sunk into Subjection and Vassalage, is not to be found in history; especially of a People on other occasions not deficient in bravery and Spirit. It is affirmed, that before the end of William's Reign, which was not long, there was not one Englishman to be found possessed of Land, or Real Property; they were not even allowed the use of the Common Rights of Nature, the benefit of fires or lights in their houses in the night; but were obliged to extinguish them at a certain hour on the tolling of a bell, hence called the Curfew, or Cover-fire.

To trace by what steps the People of England have risen from this abject depression, and obtained

Appendix No. 1.

the freest and noblest Civil Constitution that ever existed; and how, by the Corruption and abuse of that Constitution, they are again fast descending to Slavery, were a curious and interesting Enquiry, on which we cannot enter at present. Only it is of importance to observe,—that every Step towards their recovery, every advance towards the obtaining of that Constitution, has been extorted from the Usurpers of their Rights, the Successors of the Conqueror, by absolute compulsion, and the imperious Voice of the People, either through themselves or their Representatives.—Not one concession, no one step towards the Good of the People, or the Improvement of the Constitution, was ever yielded by the voluntary consent of the Sovereign, or till it could no longer be withheld. What, then, may we now expect, when every intimation of the Will of the Sovereign, every Message from the Throne, is emulously re-echoed and voted into Effect, by an abject and Corrupt nominal Representation of the People, but in effect nominated by the Court itself. Even under the vigorous Reigns of Edward the First and Edward the Third—the High-prerogative pretensions of Richard the Second, and the ambitious and arbitrary Spirit and Principles of Henries the Fourth and Fifth, when the Constitution was in a manner but in its infancy, we find the Commons, conscious of their Right, demanding, and insisting on such Improvements of the Government, such restraints of the Prerogative; and setting such limits to the Pretensions both of the Court of England and of the Court of Rome, as they thought necessary, or expedient; and granting supplies on no other terms, than compliance with their demands. And the foolish Richard, who had the Insolence, in the true Spirit of Royalty, to tell them, that

he would not, at their request, so much as change the meanest Servant in his kitchen, was deservedly hurled from his Throne. And thus impotent will every Despot be found, whenever the People, conscious of their own Rights, have Virtue and Spirit to assert them. Appendix No. 1.

But now, when the Constitution has both by Law and Fact, decided those Rights of Restraint to be in the People, their very Name and Existence seem to be forgot; and either by a voluntary Felo-de-se, or, betrayed by their faithless Representatives, they dare not, or will not claim them.

For near a Century past we have not, I think, seen one attempt made by the Commons to check the pernicious Influence of the Crown, to Stem any Measure, to abridge any Demand of the Court, however exorbitant; Mr. Burke's Œconomical Bill in the short Administration of Lord Rockingham excepted. Money has even been raised from the People of this Country to purchase States and Sovereignties on the Continent, the Duchies of Bremen and Verdun, for the Reigning Family; whereas, in Sound Policy, it ought to have been an express condition of their Accession to the Throne of these Kingdoms, that they should not hold the Sovereignty nor even the Property of one foot of Ground on the Continent of Europe. To States, as well as to Individuals, sometimes what in common estimation is reckoned the most lamentable and disastrous event, proves, in effect, the most advantageous. Perhaps the Reigns of Henry the Sixth and the Present will be found the two most disastrous and inglorious in English History. Yet from that of Henry the Country derived one of the greatest Blessings it has ever obtained, the Loss of all the Dominions of the

Crown in France; and in the present, it is to be hoped we have for ever got rid of all the Dominions of the Reigning Family in Germany.

It is a striking instance of the all-prevailing influence of Court principles,—that in some late Negociations for Peace, such a man as Mr. Fox should have insisted upon the Restoration of Hanover as a Preliminary Article. The entire cession of which ought to be the *sine qua non* of the Treaty. Indeed even the Great Lord Chatham himself, though accustomed to denounce Continental Territories and German Connections, was induced so far to Philippize,* so far to accommodate his Conscience to the Court, as to talk of conquering America in Germany.

Of this Norman Conquest, indeed, the most disastrous effect, and the longest felt, was the Accession of Continental Territories to the Crown of this Kingdom; how much more pernicious must it be, especially in a Country so corrupt as this now is, when such Territories belong, not to the Crown, but to the Person of the Sovereign.

The next attempt at Conquest we find in the English History, is in the Reign of Edward the First, who, considered merely as a King of England, will be found one of the greatest and best it can boast of; but on the principles of justice, honour, and humanity will be found one of the most base, perfidious, and cruel Characters displayed in History.

To those who think success alone sufficient to recommend Conquest, the Conquest of Wales by the first Edward may seem an exception to our Proposition and

---

* A term used by Demosthenes to express the partiality of the Grecian Oracles for Philip King of Macedon. The Oracles, he said, had learned φιλιππιζειν, to Philippize.

Doctrine, with respect to the Conqueror, as being finally successful. But with respect to the Conquered, and to the Character of the Conqueror, scarce any thing more miserable, detestable, and atrocious, can be found. Besides the oppression waste and destruction of the Country and its inhabitants, compared with his treatment of the two Brothers Llewellyn and David, the last of the Race of Welch Princes, the worst that we impute to, and detest in Buonaparte, even private Murders and Assassinations, would have been humanity and compassion in him. The two Brothers had persisted to maintain the Independence of their Country to the last extremity. Lewellyn fell in the Field, fighting bravely at the head of his Countrymen; yet was his head cut off and brought to Edward, who sent it to London, where it was carried through the streets with a Crown on it in derision; then it was placed in the Pillory, that the Inhabitants might glut their eyes with such an agreeable sight, and afterwards placed on the highest part of the Tower of London. After the death of Llewellyn his brother David assumed the Title of Prince, but was soon betrayed by one of his own Countrymen employed as a spy by Edward; and being taken was sentenced to be hanged, drawn, and quartered; which sentence was executed with circumstances of cruelty, perhaps never before practised in a civilized country. He was drawn, not as now practised, on a hurdle, but literally on the ground, at a horse's tail; at the place of Execution, part of his bowels was taken out and burnt before him, while yet alive, his head was cut off and placed on the Tower beside that of his brother, and his quarters were sent about and exposed in the chief Cities of England. Such is the reward reckoned due to Patri-

otism and an independent spirit by Conquerors and Kings.

But let him who would see all the miseries of Regal Ambition, and all the detestable atrociousness of a King without principles, without the fear of God or regard to Man, aiming at conquest, contemplate the transactions of this King in his vain attempts to make a conquest of Scotland; a free and independent Kingdom; to which he had no pretensions but that it lay convenient for him to possess it; and that his own Kingdom being much larger, more populous and rich, he thought he was able to subdue it. The time at which he attempted this Conquest presented indeed, some particularly inviting circumstances; the Throne was vacant by the sudden death of the last possessor, and the succession was disputed by several Candidates, of whom Robert Bruce and John Baliol had the clearest pretensions. They, and the Nation in general, to avoid the danger of a Civil War, had agreed to make Edward umpire of the dispute, and even to put some of the Fortresses of the Country into his hands, that he might be able to make his award good. Edward, having tampered with the Candidates severally, by bribes and promises prevailed on Baliol to betray the Independence of his Country, and agree, if he would decide in his favour, to hold the Crown under himself as his Supreme Lord. And he soon found a pretence to seize it entirely into his own hands; and even to imprison, and compel the weak and duped Baliol for a stipulated Pension formally to surrender his Crown and Right entirely up to him,—as if a King had a right to give away his People and Country as private Property. Under this pretence, Edward by force seized on the Kingdom. But after much devastation,

and slaughter of the People of both Countries, was soon expelled the Realm. Determined, however, to re-possess, and at all events to make a Conquest of the Country, in prosecution of this attempt, in about the Space of thirty years, from 1290 to about 1320, he four times subdued the country with force and slaughter; and four times with force and slaughter was driven out by the Inhabitants; the last Attempt, indeed, happened under his Son and Successor, Edward the Second, but by his express desire and direction.

Appendix No. 1.

In the course of these transactions, under such a Prince as Edward, void of every Principle of faith, honour, or humanity, think what scenes of misery and cruelty must have been exhibited; we will mention only a few.

The town of Berwick being besieged, was taken by Stratagem in this manner. The Garrison were in hourly expectation of a reinforcement; the English having been repulsed in an Assault, Edward withdrew his Troops as if he had raised the siege. And having provided for his Army Banners and Ensigns resembling those of the Scottish Army, and ordered his soldiers to wear a St. Andrew's Cross, the mark by which the Scots then distinguished themselves in battle, he again, thus disguised, approached the town, and sent some Scots who served in his Army, to announce that the expected Reinforcement was at hand. The gates were immediately thrown open, and the Inhabitants run out in crowds to meet their supposed deliverers; a detachment of English Horse threw themselves between them and the town, and seized the Gates; so that their retreat being cut off before they discovered their mistake, they were slaughtered without mercy, and the English entering the Town unopposed, massacred

Appendix No. I.

above 7000 unresisting men, women, and children, Edward himself looking on.

In their accounts of this affair the English and Scottish Historians somewhat differ, with respect to the stratagem; but they both agree in the account of the wanton and unnecessary carnage, and that it passed under the eye of Edward himself.

The History and Fate of the celebrated Wallace is universally known; and for cool, deliberate dishonour, injustice, and cruelty, can scarcely be equalled in History.

This greatest of Heroes, and Patriots, had for more than seven years opposed, and frustrated the attempts of Edward to enslave his Country, and twice driven him and all his train out of it, after he thought he had fully established himself there. But Edward had a third time, with an army of more than 90,000 men, over-run the Kingdom, every thing was obliged to give way to him, and the greater part of the Country had submitted, and acknowledged his authority.—Especially, as he who had at first threatened to—"extinguish the Scottish Name and Nation, and to destroy Scotland from Sea to Sea," being told that there was not one Scot who would not lose the last drop of his blood before this could be done,—had now changed his plan, and instead of insult, severity, and threatening; had begun to try the effect of promises, caresses, and kindness; and an Act of Indemnity, with some limitations, had been published.

In this state of things, when resistance was suspended,—Wallace, who, though he had never professedly acknowledged Edward's Authority, was living quietly under it, was betrayed by his own Uncle, the Earl of Montieth, a favourite of Edward's; who was

himself seduced by false and deceitful promises, that his Nephew should suffer no injury, only it was wished to prevent his raising new disturbances. His Uncle knowing where Wallace slept, surrounded the house in the night with a strong party of English, and then entering his chamber told him his situation; adding, that he had joined the Party merely to save his life, and to prevent mischief. Wallace, who had been used in the open field to cut his way through hundreds of English, starting up, and seizing his Sword, would have attempted to force his way out; but his Uncle told him it was impossible, even if he had the strength of a hundred men, the party was so numerous and strong; and that as they had already entered the house, it would only be throwing away his life, which otherwise was in no danger, nothing being intended beyond a temporary restraint—that the Officer commanding the party would be satisfied if he saw him his, Montieth's, prisoner, knowing that he was in the confidence of the English King. —Wallace having now, from the window, seen the strength of the party, and hearing them already in the house, surrendered himself to his Uncle, and was immediately delivered into the hands of Edward. Appendix No. I.

This distinguished Hero, and Patriot, was sent to London; carried through the midst of vast crowds of People, who flocked to see the man whose name had been so formidable to their Country, and fatal to their Countrymen. On the very day after his arrival he was brought to trial in Westminster Hall, where he was placed upon a high chair, crowned with laurel, in derision. Being indicted for treason, he refused to own the Jurisdiction of the Court, affirming—That it was equally absurd, and unjust, to charge him with treason against a Prince to whose Authority he had never been subject,

Appendix No. 1.

and in whose Dominions he had never lived;—that he was a free-born native of an Independent Kingdom, and owed no Subjection to the Laws, or King of England. He was, nevertheless, condemned for high treason, and sentenced to the death of a Traitor; and this sentence was executed upon him with the same circumstances of barbarity, as upon David, the Welch Prince; and his head and quarters exposed in the chief Cities of England. Thus did Edward sacrifice to his jealousy and revenge an Opponent whom Saladin the Turk, even though his Enemy, would have honoured as a Hero. But Edward, though he had much of the King, had nothing of the Hero or Great Man in his character.—Nor did he, by this infamous perfidy and cruelty find himself one whit nearer the Conquest of Scotland.

Baliol had now not only surrendered his claim to Edward, but was lately dead in France; so that the title to the Crown of Scotland rested now indisputably in the Family of Robert de Bruce, Earl of Carick.

The head of the Family at this time was Robert Bruce, the grandson of him who had been the original competitor of Baliol, and who was reckoned the bravest and most accomplished person of his Age. This Prince, seeing all Competition now removed, took such vigorous and effectual measures for asserting his Right, and ascending the Throne, that he soon expelled the English from the Kingdom, and after various struggles, and great vicissitudes of fortune, was crowned at Scoone, the place of coronation of the Scottish Kings from time immemorial.

The account of this reaching Edward in England, he again vowed the extinction of the Scottish Name, and again began his march into that Country; on the

borders of which, being seized with a dysentery, he died while waiting for reinforcements to his Army. His Son, Edward the Second, abandoned the Expedition at present, and returned to England, where for some years his own domestic affairs kept him sufficiently engaged.

In the mean time Bruce did not fail to employ the most vigorous and incessant exertions to secure himself in his kingdom; by settling the Government and establishing Order and Civilization, which a long state of war and anarchy had subverted; and especially, by training and disciplining his troops; which, though before brave and daring in the extreme, were irregular, and unacquainted with due subordination and discipline.

Edward the Second having now settled his affairs at home, according to his father's dying injunction, once more renewed the attempt to conquer Scotland, which terminated in the entire defeat of the English at the famous Battle of Bannockburn; of which, as it was one of the greatest ever fought in this Island, and in its consequences one of the most decisive recorded in History, we shall here give a more particular account.

Though Bruce had expelled the English from the Country in general, their Garrisons still kept possession of one or two of the strong fortresses, particularly the Castle of Stirling. This fortress had been for some time obstinately besieged by the Scots, and no less bravely defended by the English Garrison. At last, to save the effusion of blood, a truce was agreed on upon this condition, that if it was not relieved by a certain day, it should then be surrendered to Bruce. Edward was informed of this truce, and of the stipulated

Appendix No. 1.

day of surrender; and determined, lest he should lose his last footing in the Kingdom, to renew his operations, and to relieve the Castle of Stirling, before the day of surrender should arrive.

As that day was now fast approaching, Edward advanced into Scotland, at the head of an Army of 100,000 men, besides a train of waggons and followers of the Camp that covered the face of the country. Confident in their Numbers, they marched as to assured victory, with little regard to order or discipline.

Bruce's Army consisted of 30,000 men, mostly veterans trained up to war, and inured to all its hardships and dangers under Wallace and himself, in the course of this long contest, and determined to conquer or die in defence of the Independence of their country. Robert knew that the first object of the English Army would be the relief of the Castle of Stirling before the day fixed for its surrender should arrive; and being determined to stand a general engagement, he chose his ground to great advantage in the neighbourhood of that Fortress. It was a spot of sufficient extent for his small Army, bounded on the one side by a Morass, and on the other by an inaccessible Mountain; so that however extensive the Enemy's line might be, they could not surround him, nor attack him in Flank by their Cavalry, in which they abounded. And from this advantageous position, he determined not to be drawn. A rivulet called Bannockburn run in front of the Scottish army; and this, Bruce, having determined here to wait the attack of the Enemy, rendered almost impassable by digging holes in its bed, in which he had fixed sharp stakes for the destruction of the Enemy's Horse. Large pits were also dug between this Rivulet and his Camp, provided with instruments of the same kind,

and the green turf artfully replaced to deceive the Enemy. The English abounded in Cavalry, in which they had great confidence. Bruce had but few Cavalry, and his horses being inferior, he had less confidence in them, and therefore ordered the greater part of the men to dismount and take their station in the line.

When the English Army was on the point of engaging, a dispute arose about the Post of Honour, in beginning the attack, between the Earls of Gloucester and Hereford, who commanded the Horse on the respective Wings. Gloucester, impatient of controul, abruptly advanced to the Charge with great impetuosity. But his career was soon stopped by the hidden pits and trenches into which the horses with their riders tumbled headlong, and were staked in a miserable manner. This unforeseen disaster produced the utmost confusion, those behind, from the impetuosity of their course, unavoidably treading down and tumbling over those who were before. The Scots, ready to take advantage of this disorder, which they expected, rushed upon them sword in hand, with such irresistible fury, that the greatest part of the Cavalry of the Right Wing was instantly cut to pieces. The Earl of Gloucester's horse being killed, he was rolled on the ground, and Sir Giles de Argentein seeing his fall rushed forward to his rescue, but shared the same fate; the Earl was immediately trodden to death, and that gallant Knight himself slain, together with several other Noblemen of great valour and distinction.

While this havoc was going on in the Right Wing of the English, their Archers on the Left advanced against Bruce's Right Wing, and galled them so effectually with their Arrows, that they began to give

Appendix No. 1.

ground; when Douglas and the Steward, who commanded the Reserve of the Scottish Army, making a wheel fell in upon the Left Flank of the English with irresistible fury, and routed them with great slaughter. Meanwhile the English Centre, commanded by Edward, advanced against the Main Body of the Scots, where Bruce himself fought with unequalled bravery. The English were already dispirited by the destruction of their Wings and by the loss of their bravest Officers; when a singular circumstance completed their rout. The Boys, and other followers of the Scottish Camp, who were viewing the Field from a neighbouring hill, observing the success of Douglas and the Steward, and the English left Wing in flight, supposing the Battle to be decided, set up a loud shout, and began to run towards the Field of Battle. The English struck with such an acclamation, and seeing such a multitude in motion towards them, supposing it to be a reinforcement to the Scots, immediately betook themselves to flight in all directions, with the greatest precipitation. Those who attended the King, hurried him off the Field towards the Castle of Stirling; into which, however, the Governor would not admit him, because he was obliged, by the terms of the Truce, to surrender it to the Victor; Edward then fled to Dunbar, about fifty miles distant, still also in the hands of the English, which he with difficulty reached, and from whence he again immediately took flight by Sea, and arrived in England.

Meanwhile the defeat and rout of the English Army was universal, and the Victory of the Scots decisive, and compleat, and Robert improved it to the greatest advantage.

On the side of the English, about 700 Lords, Knights, and Squires, and about 20,000 Common Soldiers were left dead on the Field. Nor was the Victory obtained without considerable expence of blood on the part of the Scots, Bruce having lost above four thousand of his best men in the Action. A number of the English Nobility were taken prisoners, whom, as well as the common men, Bruce treated with great humanity; and some of them, being his former friends, he freely dismissed, without ransom or exchange. He expressed much concern for the Death of Sir Giles de Argentein, to whose worth he was no stranger. The bodies of the Earl of Gloucester, and some others of the Nobility were sent to their friends, and all the dead decently interred, and the wounded carefully attended to. In short, Robert's moderation and humanity, in that age, were altogether admirable.

This Battle, fought in the year 1314, may be said to have terminated the pretensions of the Kings of England to conquer Scotland. For though it was not till fourteen years after that these pretensions were formally resigned by a definitive treaty; yet from this time they were assumed on no other ground, than the unwillingness of Edward to abandon the Claims and Conquests of his Father; the superiority in the contest, and the claim of Conqueror during the Life of King Robert being altogether on his side. He now almost yearly over-run, and plundered the northern Counties of England as far as the Humber, and in many instances compelled the inhabitants to swear allegiance to the Crown of Scotland. To the north of the Tyne, the Country was, indeed, almost entirely desolated; and for some years after a peace, Edward was obliged

to give up to the wretched inhabitants all Taxes and Revenue from that part of the Country.

By means of the booty carried off in these expeditions, Bruce greatly enriched his Country, and compensated the devastation it had suffered in the various Incursions of Edward the First.

In the year 1328, after frequent Truces, but ill-observed on both sides, a Definitive Treaty of Peace was concluded, by which all pretensions to the Kingdom of Scotland, on the part of the English Monarchs, was expressly and formally renounced; and all Monuments and Records to the contrary, that could be found, and had been extorted during the Usurpation of Edward the First, were surrendered, and the perfect Independence of the Kingdom acknowledged.

Such was the humiliating Issue of one of the most obstinate attempts at Conquest recorded in History; and one the most hopeful and likely to succeed.

The next attempt at Conquest in the History of England is that of Edward the Third, to conquer the Kingdom of France; to which he assumed pretensions in Right of his Mother; though by the Salick Law, which in the descent of the Crown of France, had never been violated, no Female is capable of inheriting. But Edward was young, brave, and sanguine; and resolved to obtain by force what he was excluded from by law. And this Resolution he prosecuted for more than thirty years; at the end of which, after much blood-shed on both sides, many great and decisive Battles gained by the English, the boundless devastation of the Territories of France, and taking and holding his rival King prisoner for many years,—he concluded a Treaty, by which he resigned all pretensions to the

Crown of France, and to the Duchies of Normandy, Brittainy, Touraine, Anjou, and Maine; Territories which had been claimed by the Crown of England since the time of William the Conqueror; and all other claims and demands on the Kings of France, were given up, and his Rival set at liberty. And in return for all this Bloodshed, Devastation, and Concession, he was permitted to retain Calais and a few other unimportant Provinces.

In the course of this contest were fought the two memorable Battles of Crecy and Poictiers; and in the same, the scarce less memorable Siege of Calais took place.

In the first of these Battles, fought August 26th, 1346, Edward, with 30,000 English, defeated Philip, King of France, with an Army of 100,000 regular troops. On the Field, the French lost the two confederate Kings of Bohemia and Majorca, the Duke of Lorraine, and nine other Noblemen, 2,700 Knights and Gentlemen, besides 34,000 men of ordinary rank; the loss of the English did not exceed three Knights and a small number of common men. Yet was this great Victory followed by no consequences to compensate so much misery and destruction of the Human Species.

Edward was on his march to lay siege to Calais when this Battle took place; the Battle being over, he continued his march, and after a twelve months' siege took the Town; an event too much celebrated, both in Poetry and History, to require any thing to be said of it here. Yet were Edward's pretensions to the Crown or Conquest of France so far from being advanced by all his Success, that he was fain, soon after, to conclude a Truce with Philip, the King already in possession.

Appendix No. 1.

Ten years after this, in 1356, in prosecution of the same Pretensions, the Battle of Poictiers was fought by Edward the Black Prince, at the head of about 12,000 English, while the King his father looked on, against the King of France himself, at the head of 60,000 horse, besides a numerous Infantry.

In this Battle the King of France himself with his youngest son Philip, were taken prisoners; the French lost the flower of their Nobility, with about 13,000 of their troops, without the loss of one person of distinction on the part of the English, indeed they lost very few of any rank; the battle, by some disorder at the commencement, being little more than a confused rout, except in the part where the King himself fought.—The most distinguishing circumstances respecting this Battle are the truly admirable modesty and heroism of the Prince of Wales towards his Royal Prisoner.—Whom he received, and consoled with expressions of the greatest sympathy and repect; he observed to him that success often depended upon circumstances or accidents, which no man could foresee or command; that he had performed the part of a brave King and a consummate General; and that he had fallen into the hands of those who knew how to value such virtues, and respect such misfortunes. King John bore his fate with unshaken fortitude; and expressed his satisfaction, that since it was his lot to be a prisoner, he had fallen into the hands of the most gallant Prince in the Universe; the Prince even waited on him at supper, and could by no persuasions be induced to sit down, though intreated by John himself. The French Noblemen, who had been taken in the Battle, were struck with reverence and admiration at such an instance of generosity and moderation; and could scarce help

looking upon the Prince as a being of a Superior Species.

Yet after all this imposing magnanimity, and brilliant success, the whole of these Pretensions, and Conquests, terminated in such a Treaty as we have above described, called the Peace of Brittainy; a corroborating proof of our Original Proposition, that Conquest and War finally tend only to misery and destruction even to the Victor.

It was near sixty years after the Battle of Poictiers, and the consequent Treaty of Brittainy, that Henry the Fifth, as heir of Edward the Third, on account of the violations of that Treaty, setting up the same claims to the Crown of France, again invaded that Country with a view to make a Conquest of it. In the course of this war was fought the celebrated Battle of Agincourt, in the year 1415; where Henry, at the head of 14,000 English, engaged and defeated an army of 100,000 French; the slain of the French almost equalling the whole English army, among whom were a great number of their chief Nobility, and several Princes of the Blood. The loss of the English did not exceed 400, including the Duke of York, the Earl of Suffolk, and a few other persons of distinction.

Yet did not this Victory put Henry in possession of one foot of ground in France, nor any other way advantage him beyond securing his March to Calais, to accomplish which he was obliged to fight it; being the very same circumstances under which the Battle of Crecy was fought by Edward the Third. And, that Henry afterwards mounted the Throne of France, was crowned, and acknowledged King by the Court itself, was owing more to the feuds of the Nobles, and the

factions of the Court and even of the Queen herself, in opposition to the Dauphin, with the King's occasional insanity, than to any operations of War: though Henry, it must be acknowledged, had almost an uninterrupted Series of Success, from his first landing in France to the Treaty of Troye, by which he married the Princess Catharine, and was acknowledged King of France. An event which he survived only about two years; and dying, left his only Son, Henry the Sixth, an infant of nine months old, to possess and maintain the Throne of France, and of England: and who, before he had reached forty years, was deprived of both Kingdoms; and at last died in prison, after a most disasterous Life, and inglorious Reign.

It would be tedious and ungrateful, both to the Writer and the Reader, here to trace particularly the steps by which, in the space of less than thirty years from the death of Henry the Fifth, not only the whole of his conquests were lost, all pretensions to the Crown of France resigned, and all the effects of so much blood and slaughter of the Human Species extinguished by equal slaughter and bloodshed; but also the Territories of Anjou, Touraine, Maine, Normandy, Brittainy, and Guienne, most of which had continued in the possession of the Crown of England since the Reign of William the Conqueror, a period of nearly 400 years, were for ever separated from that Crown.

Such was the termination of the greatest and most hopeful Conquests ever atchieved, or attempted, by the British Nations: and it adds a woeful confirmation to the truth of our Proposition,—That Wars and Conquest can only be the Device of Malignant Demons for the Misery and Destruction of Human Kind; and

never fail to terminate in Disappointment and Misery, even to those by whom they are most hopefully attempted, and most successfully achieved. Appendix No. 1.

As to our late attempt in America, not to Conquer the Country, for that was already fully in our possession; but to enslave it, to subdue the Spirit, and extinguish the Liberty of the People,—perhaps the less is said of it the better.—The Design was equally execrable and impracticable. And the Event is too recent, and the Consequences too widely extended, and too deeply felt, to need any recital here.—But it may be of use to observe—that all the Slavery, Destruction, and Misery, under which Europe, and almost the whole Habitable World now groans, took its rise from that detestable, heaven-blasted Attempt: The abortive device of a rapacious Court, aiming at Arbitrary Power, with an ignorant, incapable, and contemptible Ministry, supported by a corrupt, purchased, complying Parliament; ready to barter their Character, their Conscience, and their Country, for the sordid consideration of Appointment, and Place.

But in the hands of him who alone can bring Good out of Evil, even this unprincipled and profligate attempt may lead towards the accomplishment of that happy Destiny, that Glorious Consummation of Human Affairs, which we, according to his Promise, look for; and which, from the Wisdom, Power, and Goodness of God we must naturally hope will yet arrive with Peace and Good to all his Works.—*Amen!*

APPENDIX.

No. 2.

Referring to Page 83 of the Work.

It is true we have seen the Bench of Bishops adorned with a Lowth of distinguished Genius and Learning, a Hurd of delicate Judgment and Taste, a Porteus of primative christian Diligence and Zeal; but especially a Watson, who, to distinguished Learning, Judgment, and Zeal, adds, what is in his Station a more rare ornament, a nobly free and independent Mind, superior to the allurements of a Court, or servile acquiescence with a corrupt and corrupting Ministry. Yet do we not find, that the highest Piety, Learning, and Diligence, or the longest Labours, in the practice of their Profession, can procure for their Possessors the smallest Provision or Benefice in the Church, without Family or Political Interest. Nor is the greatest depravity of Character, the utmost neglect and contempt of all the qualifications and duties required by their Profession, any bar to the highest Preferment, Livings on Livings, if they have Personal, Family, or Political Interest.

Appendix No. 2.

I have scarce known one instance where Piety, Diligence, and pure Professional Merit alone, have procured Preferment; but I have known instances, and some even of Episcopal Patronage, where high Preferments and Emoluments in the Church have been conferred upon Candidates, whose chief pretensions were those of a Jockey, and the highest attainments aimed at, that of riding their own horses in a Match on the Turf. Lay Patrons will justify preferring their friends, because the Endowments were perhaps the Gift of their Family; but a Bishop has not, I think, in conscience and equity, a right to prefer his brother, while a man of acknowledged superior professional merit in his Diocese remains unprovided for.

I have known an instance of an Officer in the Army, stigmatized by his fellow Officers for distinguished unprincipled Profligacy and Wickedness;—who, not succeeding to his wish in the Military Profession, was advised by his noble friends to get into the Church; where they thought they could better advance him. He did so; and with accumulated instances of Profligacy, was successful.

Might not an instance be found, where the already beneficed Clergyman, excluded from Society on the imputation of unnatural practices, has been by high Patronage presented to further, and valuable Preferment—till the Bishop, much to his honour, refused Institution?

On the other hand,—I could mention a truly respectable and venerable Clergyman, who, having undergone all the hardships and dangers of the Sea, and of the Enemy, during the American War, along with one of our greatest Naval Heroes, his Namesake, and I have heard, his kinsman,—who, when the last

War broke out, set such a value on this Clergyman, again accompanying to Sea, that, with much intreaty, he prevailed on him to leave a large family to go along with him. And at the glorious Battle of Camperdown, he claimed the honour to stand by his Admiral's side in the Engagement. But now, his great Patron and Friend deceased, he is at the age of three-score and ten years, with a Family of 13 Children to provide for, sequestered on the Hills of Northumberland, on a Living little exceeding £100. a-year. Fortunately, he is not entirely dependent on the gratitude of his Country for subsistence.—I could mention another instance, where the duties of a laborious, faithful, and diligent Parish Pastor, have been conscientiously discharged for near 40 years by a Character of strict integrity, simplicity, and sincerity; and of Genius and Learning, whatever they may be, neither unknown nor unacknowledged by persons possessed of Patronage, both Lay and Clerical; who has been expressly complimented on some of his Publications by an Archbishop of Canterbury; on others in very high terms by his own Diocesian, as also by some of the first Literary Characters of the age,—amongst whom might be named a Blair and a Beattie. Another Diocesian publicly expressed his regret on hearing that such a Character had left his Diocese,—copies of whose Sermons delivered from the Pulpit, upon report from those who heard them, have been requested by some persons of the first rank in the Kingdom. Yet is this Clergyman, on the verge of three-score and ten years, now near closing the fourth Decade of his Ministry in a Country Curacy; and likely to continue so, as long as it shall please Providence to continue his life. It is true he never but once proposed himself for

Appendix No. 2.

Appendix No. 2.

Preferment to any person; and, if his conduct may be predicted from his disposition and character, it is probable he never will to any again: being, in whatever obscurity, as independent both in his mind and fortune as any man of his Profession in the kingdom. But instances of this kind are numerous; it is instances of the contrary that are wanting.

APPENDIX.

Referring to Page 190 of the Work.

No. 3.

The Drivelling Sovereigns of Europe.

He poureth Contempt upon Princes.—Job.

Never certainly was the truth of this observation more conspicuous, than in the present Privation of Intellect, Imbecility of Character, and Degradation of Condition, of the Princes and Sovereigns of Europe.

To begin at its Southmost extremity, and take them in order.

The King of Naples, or, as he is now sometimes denominated, when it is thought convenient to use his Name, the King of Sicily, is confessedly a mere Nothing—or, Vox, et preterea Nihil. And if he has ever been noticed for any thing besides Incapacity and Privation of Intellect, it has been for the lowest Pursuits, and most degrading Follies.

The Old King of Spain had long been a mere Cypher, even in his own Court and Kingdom;—the

C—ck—ld, and tool of the base Beggar Godoy, who himself, and his parents, had long solicited their Victuals at the Doors of the Convent of Badajos. And this man, after dishonouring his Queen, debasing his King, has now betrayed both, together with his Country, into the hands of Buonaparte. And this King is, I think, confessedly as much debased in his Mind and Capacity, as in his Authority and Power; or rather, the last is but the Effect and Consequence of the first. Of the Favourite Ferdinand, as little is known, we will here say little. The brave Spaniards contending for the Liberty and Independence of their Country, think it prudent to make his Name a rallying point. Yet some things have certainly been said, and some things seen, not greatly to the Credit, either of his Understanding, or of his Spirit. But no doubt a very moderate Capacity may be sufficient for a King, where there are Laws and Civil Liberty, and other legitimate Co-ordinate Organs of Government. Yet, I think, some of the Journals have expressly asserted his entire incapacity.

Of Portugal, the Queen and Sovereign has been for many years totally and irrecoverably Insane. And within these few weeks* it has been publicly announced that the Heir of that Kingdom has been declared beyond any hope of ever being capable of Government, or of acting in any capacity as *sui juris*.

That there is, or was, a King of Sardinia, we may conclude, because we have sometimes, even of late, heard of the Title; though I think, even his *Name* is now scarcely known. And surely the King, who in a scene so interesting to Kings as that at present acting

---

* This was written sometime before the Removal of the Portugueze Government to Brazil.

in Europe, passes in such silence, may, without much injustice, be suspected to be no great exception to *The Drivelling Sovereigns of Europe.*

Of the deplorable state of our own much-respected Sovereign we will say nothing.

The States of Holland bore once so important a part in the System of Europe that the Stadtholder cannot be entirely passed over in silence. Yet what can be said of him? for what is known of him? Except that he must have been born, did live, and must die; if he is not dead already; which is really more than, I think, is generally known, and more than it is of any importance to know.

The Sovereign of Austria has certainly both acquitted himself better, and come off more fortunately than most of his Compeers on the Continent; and some of the Family still discover considerable Vigour of Character both in Counsel and Action.

But probably Austria at present owes more to female attraction than to manly Vigour; and the Charms of the Fair Louisa have done more for her Country than all the Forces of Europe could have done.

Of the Present Sovereign of Prussia little need be said. He is certainly of a Race that "one day did not drivel"—but if he himself has not drivelled, I am afraid, he has done something worse; to which he owes his present degraded situation; and in consequence of which he must from henceforth be content to rank only among the Drivellers.

When these Sketches were first designed, the Magnanimous Paul,* Autocrate of the Russian Empire, exhibited as perfect an instance of our Characteristic,

---

* So our judicious Court Journals at that time used to distinguish the—*Emperor of Russia.*

Appendix No. 3.

of a Driveller, as Royal Birth and Princely Tuition could well produce, and if we may trust either Reports that have reached our ears, or Pictures that have reached our eyes, scarce any thing in Human Form and Character could come nearer the Ape. Whether his successor, the present Alexander, will contribute to vindicate Royalty from Drivelling we will leave to his Conduct, and the future Display of his Character to determine.

The existing King of Denmark at the time these strictures were first sketched, had from his Boyish days been distinguished for weakness and incapacity; and for above thirty years last past had been, as confessedly Incapable, entirely deprived of all Influence and Management both of himself and of his Kingdom. He has since " Shuffled off this mortal coil."—The Character of the Successor, has never, I think, been remarkably displayed. Certain it is, no Vigour or Virtue in the Prince, or People, could have enabled them to resist the Enemies they have had to contend with. We have certainly greatly injured both him and the Danish Nation, a truly brave People, by an Action not exceeded in Perfidy, Injustice, and Destructive Cruelty, by any that ever Buonaparte was guilty of. We will not here add to these Injuries by insulting their Misfortunes, or exposing their Infirmities.

The legitimate King of Sweden, expelled from his Kingdom by his own Subjects, is now in this Country.* We respect the laws of Hospitality and Politeness too much to remark upon our Guest. But the Circumstances of his expulsion, and his present situation, certainly indicate something out of the common tract of Conduct and Character. And some *bizarre*

* In 1810, when this was written.

Transactions with respect to one of our own Commanders, at the Head of our Forces, as Allies in his Dominions, cannot be altogether overlooked. Yet it must be confessed, want of Vigour seems not to have been his Characteristic.

As to the Small Fry of New-hatched Kinglings,—of Nothing, nothing can be said. They are such as it suited him who made them, that they should be; or rather, being such as they were, it suited him to make them Kings; as conscious that the moment it suits him he can un-king them again.

With respect to the Great Buonaparte himself, the Creator and Governor of these Kings of Europe,—though certainly an extraordinary Character; it is not so much his own great genius, as the little and changeling Character of the Kings, and the abject and debased Spirit of the People of Europe that has made him what he is. Our despicable, corrupt, time-serving Journals, to please their Patrons, and palliate the wretched and abortive Expeditions and Designs of their Drivelling Employers, call him Despot, and Tyrant, which certainly he is; but neither the one nor the other, in Spirit and Principle, more than those whom they so servilely adulate and flatter.

To instance only in their Jealous Hostility to the Freedom of the Press, and the Voice of the People.—Buonaparte has directly and explicitly forbid them in France, and the Continent of Europe; where they were never claimed, nor known; where there are neither Laws nor Custom to protect and justify them.

The British Ministry, in violation of the very Principle of the Constitution,—which is itself but the Voice and Act of the People,—have no less effectually, and more forcibly, forbidden and suppressed them;

Appendix No. 3.

and that in defiance of Custom, Claims, and express Laws, more ancient, important, and solemn, than those by which they themselves hold their stations.—In which then, does the Spirit of Tyranny and Despotism appear strongest, and most determined?

I doubt whether the Paragraphs for which a Mr. Lovell is sentenced to two years imprisonment, or those for which Mr. Hunt, Mr. Cobbett, Mr. Drakard, and others, have been prosecuted, would in France have incurred any censure or notice; being merely statements of public and notorious facts, which no one contradicts or denies. Not but Buonaparte may Dragoon the People of Paris with as little regard to life or limb as the People of other places are Dragooned; but then he dare avow what he does, and cares not who either speak, or write of it.

Of the two last victims, indeed, in France the occasion cannot occur. Even Buonaparte, whom we call a merciless Tyrant, has abolished corporeal punishment in his Army; as a practice too degrading for Humanity to suffer, and in Effect the very extinction of honour, valour, and all pretensions to character or worth in the Soldier. And Tyrant and arbitrary as he is, this Criterion alone will be sufficient to mark him, both for Understanding and Humanity, of a Character superior to his Drivelling Contemporaries, equally deficient in Understanding and Feeling. And this may perhaps, also account for the general fidelity and bravery of his Troops.

Will any one pretend to deny, or dissemble, that Soldiers in our Army are frequently sentenced to receive from a hundred to a thousand Lashes; the effects of which, it is well known, sometimes prove mortal. And if the wretched victim faint under the Operation,

it is only suspended till he is able to suffer the remainder.*

And as far as we know, or have any reason to judge, Buonaparte himself has not, among all the Satellites of his Tyranny, one so ready, so forward for every operation of Despotism, so hostile to the Freedom of the Press, so eager to suppress the Voice of the People, to stifle the very breathing of Liberty—in short, has not in his whole Pack, a Hound so untired, so staunch in the scent, so keen in the Chace of Freedom—as one whom it is not necessary here to name. It is hoped there is but One Head in the Kingdom whom the cap will fit; and if he to whom that Head belongs, likes it, he may put it on.

But to resume our estimate of Royalty—

In the preceding Treatise it is, I think, indisputably shown, that Perverted Regal and Imperial Power is the Object represented by the Great Portentous Beast of the Revelation, and the principal subject of that Book. And it would really seem as if Providence by the present degradation of Character and Capacity in the Sovereigns of Europe at this time intended particularly to *pour contempt upon Princes;*

---

* The writer remembers an Instance of Flogging which took place in the Army near Brooklyne, on Long Island, at the conclusion of the American War, in the latter end of the year 1783. A man having fainted under the Operation of the Lash, dropped down, and hung by the rope with which he was tied up; the Operators, supposing it was wilful sullenness, kept flogging on. The Surgeon, who is always present on these occasions, conversing with some of the Officers, had not immediately observed the man to be hanging; when he did, he went up to him, and found he was quite gone, and had been insensible for some time; he was carried off, and with some difficulty brought to life again; but the Surgeon was under no little apprehension for his life; as he expressed himself to the Writer of this that same evening.—But what are the Sufferings of such Beings to a Minister of State, or a diligent *Diabolus Regis!* And how insolent to defer these things to the Swinish Multitude, destined only to Obey and Suffer.

Appendix No. 3.

and to force upon the degenerate and servile People of these Kingdoms a sense of their degradation, in existing the Tools of such Drivellers; the greater part of them mere Changlings.

Or, is this Depravation of Character, and Defect of Capacity, the Issue to which, in the course of a few generations Royal Birth and Education naturally tend? It must be confessed that History, both Sacred and Profane, seem strongly to favour this supposition. A David, from the Sheep-folds, could produce a Solomon; but what was Rehoboam his Grandson? However much our Royal Satellites may approve the Courtly Wisdom of him and his young Counsellors, I suppose they will scarce so much admire the Issue; though it was the most natural and just that could possibly occur. A Nabopalazar might produce a Nebuchadnezzar; but what was his Grandson Belshazer? A Darius might produce a Cyrus, his Grandson; but what was his great Grandson Cambysus?—and what all the remainder of the Persian Race?—A Philip might produce an Alexander; but what were his Descendants and Successors? An Augustus might succeed a Julius Cæsar; but what was a Tiberius, a Caligula, and all the rest of the Race? A Vespasian might produce a Titus, educated in a private Station, and trained up in the Army; but what was a Domitian, educated in Royalty, and trained up at Court?

The only continued Suscession of truly Good and Great Sovereign Princes we meet with in History, is, I think, that of the Roman Imperors from Nerva to Marcus Aurelius inclusive. And not one of these was born or educated, with the prospect of Sovereignty, but adopted, or called to the Empire by their respective Predecessors, with the consent, or Voice, of the

People, after their Characters were confirmed and known. Aurelius, the last of these, though himself one of the most virtuous of Princes, closed the illustrious train, by leaving the Empire to his Son, the wretched and infamous Commodus. Appendix No. 3.

Nor will the examination of Modern History contribute more to the advantage of Royal Birth and Education. A poor and simple Anthony of Navarre might produce a Henry the Fourth of France; but what was Louis the Thirteenth, and what all his Successors, to the present dregs of the Race? An Edward the Third might produce an Edward the Black Prince, equal to the greatest of Heroes or Kings; but what was Richard the Second? A Henry Duke of Lancaster might produce a Henry the Fifth; but what was Henry the Sixth?

Were we to trace the cause, and successive steps, of this Royal Degradation, I believe we should find it, in general, to commence in depravation of Understanding and Morals, in consequence of a perverted Education; and to terminate in the annihilation of Virtue, Vigour, and Capacity, in consequence of a Life of Luxury and Effeminacy.

Happily in this Country the Constitution of the Government and the Spirit of the People have by frequent agitation prevented Royalty from stagnating into those perfect dregs to which it naturally subsides. But in general it will be found, that Royalty is something below the common standard of Human Nature; and a King trained up in high Regal Principles, in understanding and utility, something less, or something worse, than a Man.

It will not be denied that there are many exceptions to this Position and Argument; and that in all

Appendix No. 3.

ages there have occurred Instances of Great and Good Kings; but they have generally been such as were not bred and educated in the prospect of a Throne. Such was Queen Elizabeth; such were the whole Succession of those Roman Imperors above alluded to. Or, they have been such as have wrought their way to that station by their own vigour and capacity; such was David, King of Israel.—Such was Robert Bruce, King of Scotland.—Such was Henry the Fourth, King of France; and perhaps we may add, William, Prince of Orange.

But perhaps, as equivalent to all that has been here said on this subject, it might have been sufficient to have observed—that in all this subversion of Kingdoms,—and Expulsion and Degradation of Kings which we have seen; while millions of their Subjects have been sacrificed,—the King of Prussia excepted—we have not seen one King in the Field of Battle to defend his Kingdom; or to maintain his pretensions to Possess, or Govern. In former times the Part of a King was—"To go out before us and to fight our Battles"—it is now—to consume our Substance, to corrupt our Senators; and, by their mercenary Agents, to goad and drive us to Prison, or to Slaughter, if we dare to murmur, or complain.

But perhaps it may be necessary here to enter a caveat against the supposition, that the Writer is an enemy to Kingly Government, or Hereditary Succession.

It is not Kingly Government, but the Abuse and Perversion of Kingly Government, that is here censured and stigmatised. And to whatever perversions and abuses Hereditary Monarchy may be subject; he firmly believes that pure Republicanism, and Elective

Monarchy, are each subject to much greater and more dangerous Perversions and Abuses,—at least more dangerous than any that can take place in a Monarchy limited so as the British Government is,—except the Nation itself be corrupted beyond the reach of Salvation. Which, if its present situation do not arouse it, there is great reason to fear, is, or soon will be, the case.

But were the Government of this Country restored in Effect and Practice to the Spirit and Principles of the Constitution; it may be maintained, that a Monarchy so limited is preferable to any other Form of Government, that was ever either practised or devised.

And could two things only be obtained—A Reformation of the Representation of the People,—and the Exclusion of Placemen Pensioners and Dependents of the Court from the House of Commons—every thing necessary to the Stability and Permanency both of the Government and Constitution would naturally, by time and moderation, arise out of these.

APPENDIX.

No. 4.

Referring to Page 200 of the Work.

THE RELENTLESS CRUELTY AND INSATIABLE RAGE WITH WHICH SOVEREIGNS WASTE AND DEVOUR THEIR PEOPLE, WHEN THEIR WILL IS OPPOSED OR THEIR DESIGNS THWARTED BY THEM, EXEMPLIFIED.

These shall hate the Whore, and shall make her Desolate and Naked, and shall eat her Flesh, and burn her with Fire.—Rev. 17, v. 16.

After the Battle of Culloden, the Duke of Cumberland advanced with his Army into the Highlands, and sent off Detachments in every quarter to lay waste the Country with fire and sword; as if it had not been his Father's Dominions he was desolating, and his Father's Subjects he was slaughtering; those very Subjects who had a few years before voluntarily conferred the Crown and Royal Dignity upon his Family, to which it had otherwise no pretensions. The family Seats of Glengary and Lochiel were plundered, and reduced to ashes, every House, Hut, and Human Habitation, without distinction of friends or foes, met with

Appendix No. 4.

the same fate. The Lady Mackintosh was seized and sent Prisoner to Inverness, her house plundered, and all Goods and Property on the Estate destroyed; though her Husband was at that time actually in the service of the Government. The Men were every where either shot upon the mountains, like wild beasts, or taken and put to death in cold blood without Form or Trial, the women, after having seen their husbands and fathers murdered, were subjected to brutal violation, and then turned out naked with their children to perish on the barren heaths. One whole family were shut up in a barn and consumed to ashes. And so active were those ministers of vengeance in their office, that in a few days there was neither house, cottage, man, nor beast, to be seen within the compass of fifty miles around them; all was Ruin, Silence, and Desolation!

When the trial of the Prisoners took place, contrary to the Laws of the Land, which requires that all Criminals should be tried in the County where their Crimes are committed, and by a Jury of their acquaintance, those helpless Victims were dragged in chains to a strange Country, far from their friends and connections, where even those who were innocent, or acted by compulsion, were destitute of the means to procure evidence in their favour. In short, their enemies had only to will their condemnation; and they were condemned.

Several Noblemen of ancient and distinguished Families, who were executed on this occasion, after having in vain by themselves and friends solicited his Majesty's Mercy, died with a Spirit and Contempt of Death becoming Old Romans. The Lord Balmerino, though he had voluntarily surrendered himself to a party of the King's Troops, could obtain no mercy.

The titular Earl of Derwentwater being taken at Sea in the Service of the King of France, whose subject he claimed to be, was Executed upon a Sentence passed against him thirty years before, without further enquiry than to prove the identity of his person. Appendix No. 4.

But it will be said—these men were engaged in an unnatural and unprovoked Rebellion.—How far the discontents of the People,—of the Scots especially,—were unprovoked, I shall leave to those who are acquainted with the Politics of the Court at that time, and the History of the Union of the two Nations, to determine. With respect to the Highlanders, I will just mention one transaction. A short time before the breaking out of this Rebellion, a Regiment of Highlanders had been formed, under express condition of never being sent out of the Country. In defiance of this stipulation, and in contempt of public faith, they were ordered to embark for Germany, for the Continental Wars in which this Country has been almost constantly engaged since the Accession of the House of Hanover to the Throne of these Kingdoms. Against this they strongly remonstrated, and a party of them set off from the place of embarkation with their arms. They were pursued and overtaken by a body of horse, and persuaded to submit; which they had no sooner done than they were pinioned like malefactors, brought back to London, and tried as Deserters. Three were shot for examples, and the rest sent in exile to the Plantations.

Many of these, and especially those who were shot, though from partiality to a military life, they had entered conditionally as Soldiers, were persons of some consequence in their own Country, and their fate was deeply resented by the clans to which they belonged.

Appendix No. 4.

This was considered as a national outrage, and the Highlanders, naturally high spirited and vindictive, readily seized an opportunity of revenge; and hence joined in this Rebellion.

We have since seen several instances of the same perfidious conduct of Government toward bodies of men who have entered the Service upon similar conditions.

Particularly, I think, the men of the Edinburgh Regiment in the American War were enlisted under express condition to serve only during the War, and not to be sent out of Britain; but in contempt of such condition, were ordered to be embarked for the East Indies, the most execrable of all military Destinations. Their conduct on the attempt to embark them at Portsmouth, and the Issue of the affair, is well known; but too tedious to be here related.

From these, and some other transactions of a similar character, it would appear, that Governments, with respect to the bulk of their People, hold the Maxim formerly ascribed to Roman Catholics with respect to Protestants—That, *no faith is to be kept with Heretics*. Such, I fear, is the real sentiment of Sovereigns and their Satellites—That, *no faith is to be held with Subjects*.

Take one Instance more of the avidity with which Despotism—*eats the flesh*,—devours the lives of its victims.—Immediately after the decisive Battle of Culloden, the Duke of Cumberland took possession of Inverness, where thirty-six persons being convicted of Desertion by a Court Martial, were all ordered for execution; probably the reason for such wanton waste of Subjects' lives was, that the Rebellion being now at an end, they were considered as no longer of any use.

APPENDIX.

Referring to Page 259 of the Work.

No. 5.

But what is this Lake of Fire? And where is the Place thereof? Probably in the infinite Abyss, or Region of Outer Darkness.

Space we must suppose to be infinite; for we cannot even in imagination conceive any bounds to it. But we may conceive it to consist of the Formed, Organized, and Light; and of the Unformed, Inorganized, and Dark, Regions of Nature. Or, of *Creation*, and *Chaos*, "*Outer Darkness*." And in the latter of these Regions we may suppose this Lake of Fire to exist.

Should the idea of Fire be thought incompatible with a region of Darkness,—besides Milton's poetical suggestion of Flames producing no Light, but rather Darkness visible—our Natural Philosophers and Chemists will tell us, that Light or Flame is not the effect of Fire or Heat, but of the Decomposition of Vital Air; which we may well suppose not to exist in those Re-

Appendix No. 5.

gions. In their peculiar Jargon—Light is, I think, defined to be, the Disengagement of Oxygenous Gas, by its Basis being combined with other Bodies. And we know that there certainly may exist the greatest degree of heat, or fire without Light, as in the Fusion of all Ores and Metals.

Or perhaps the vulgar notion of this Lake of Fire, or Hell, being in, or under the Earth, is not so absurd as may be at first supposed. It is certain the idea of a central Hell, or Hades, was the Notion entertained by ancient Writers, Sacred and Prophane.

The Earth we know to be a Globe of about eight thousand miles Diameter; but of the Structure, or Materials of its internal parts, we can scarce be said to know any thing. For all that has been penetrated, or can be penetrated, by Human art or power, may be compared only to the bark of a tree, or the thinnest rhind of fruit, which is quite different from the substance and core. And as far as men have penetrated there are evident marks of the substances they meet with having been, like that bark or rhind, in some period of its existence exposed to the effects of the atmosphere, and occupied by animal and vegetable substances. And though these substances should be continued for a thousand miles, they may still be but a crust inclosing other substances, or chaotic and gaseous Fluids, of the nature and effects of which we can have no knowledge.

The salt mines of Cotteberg, in Hungary, are said to be 1000 yds. deep, and are, I believe, the deepest in the world.

That there are immense receptacles of Fire in the heart of the Earth, can admit of no doubt. And in many places they reach so near the surface, that they occasionally burst the inclosing crust, and produce what are called Volcanoes, or Burning Mountains; as

also Earthquakes by their internal motion, when they are not able to burst their way through the incumbent mass. How immense, and powerful these recesses of internal Fire are, may be in some measure conceived from their astonishing effects; as, besides Earthquakes, some of the highest Mountains on the Earth, and large Islands in the Sea, are known to be produced by them. Pliny mentions a great number of Islands which in his time were known to have risen out of the sea by the force of Subterranean Fires. In the year 1628, one of the Azore Islands was in the space of fifteen days thrown up from the bottom of the sea, which in that place is 160 fathoms deep; and the island is nine miles in length and between four and five in breadth, and rises 360 feet above the level of the water. And still more lately on the 20th of November, 1720, a subterraneous fire burst out of the sea, near Tercea, another of the Azores, which, in the space of thirty days threw up such a quantity of stone and other materials as formed an Island six miles in diameter, and nearly round. And in the year 1811, another Island of considerable extent was thrown up in the same regions.

Appendix No. 5.

Plin. Hist. Nat. Lib. 2d. Cap. 87.

Sir William Hamilton's Observations on Vesuvius, Etna, &c.

Philos Trans. quoted by Whitehurst.

Of the end and use of such immense and astonishing reservoirs of Fire in Creation or Chaos, in Time or Eternity, it would be presumption to pronounce.—They are in the hands of him who made them; and no doubt for purposes proportioned to their nature. And does not this very thought threaten something dreadfully alarming to the material Creation? at least to this Globe on which we dwell.

But it will perhaps be said—That all Speculations to this purpose are cut off at once by the declaration—That "the Earth and the Works that are therein shall be burnt up."

Appendix No. 5.

But this may be understood only of the superfice, of the digested and formed part of the Earth, and of the natural, artificial, and Organized Works or productions of it. But the central and chaotic part we may suppose to be indestructible even by Fire.

APPENDIX.

Referring to Page 266 of the Work.

No. 6.

It must be confessed, that it augurs badly both for the Salvation and Spirit of this Country, that it bears so patiently what perhaps no other free Nation would submit to with so much indifference—to see its Property wasted, and its people sacrificed, in inglorious and disgraceful Foreign Expeditions, the suggestions of mere ignorance and Folly,—by a Ministry more incapable and more contemptible, than the most despotic Government would ever venture to employ: and under Commanders, of some of whom it may strictly and literally be said—

> " Who never set a squadron in the field,
> Nor the division of a battle knew
> More than a Spinster."

Where did the D— of Y—k and L—d Ch—m acquire that Military Experience, that Reputation for great Generalship, that singled them out for the Chief Command in their respective Expeditions to Holland, the greatest and most expensive ever fitted out from

Appendix No. 6.

this Country. Might not any Spinster from her Majesty's Bed-chamber, with equal propriety have been fixed on; and I am sure the Public hope and confidence would have been equal in both cases, and the result not less auspicious.

How long would it have been before the most sanguinary Tyrant could have slaughtered so many of his Subjects at home, as have been sacrificed of the British Nations within these few years on the Continent, in Spain and Holland, by the Operations of War; to say nothing of the thousands that fell Victims to Disease at Walcheren, after the Expedition was abandoned; for no possible end or object, but from the mere disregard of the Ministers for the Lives of the People, and the hardened insensibility of the Nation to public disgrace and disaster. But

Quidquid deliriant reges, plectuntur Achivi.

FINIS.

[DRAKARD, PRINTER, STAMFORD.]